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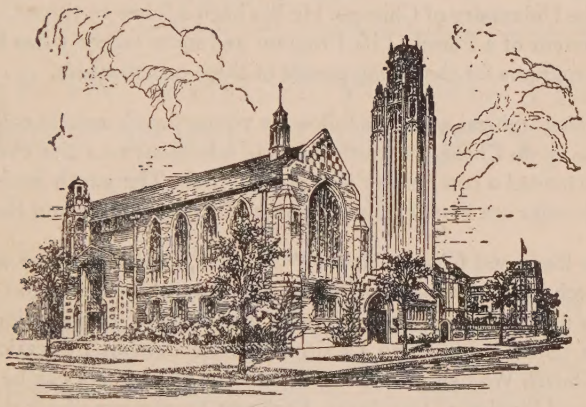
# The Chicago Theological Seminary

# REGISTER



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## THE CHURCH'S MINISTRY TO YOUTH


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Alumni Notes, Book Reviews, and
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# WHAT THIS ISSUE IS ALL ABOUT

Frankly, this issue of the REGISTER is an experiment. It is designed to present the sort of world in which our young people are growing up, to show their coming to grips with some of their problems, and to emphasize the very great role the church may play helping teen-agers to feel at home in their world. What is said here is native to young people across this land, and the suggestions offered are applicable in small churches as well as large, in rural areas and in great cities.

There is a sensible order to this writing. The first article faces us at once with the difficult task of growing up in today's world, and the second suggests the necessity of a guiding image for our youth. Both of these were done by Professor Ross Snyder, Associate Professor of Religious Education in C.T.S. and in the Federated Theological Faculty of the University of Chicago. He has been adviser to three Chicago churches in the establishment of a Family Life Program and more recently has been studying and developing programs for the young people of these communities.

Two autobiographical accounts follow by young people now in college, the first by a girl who grew up on Chicago's South Side and who went to a city church, the other by a boy who attended a community suburban church. The youth leaders to whom these young people refer are Mrs. Philip Anderson, Charles Burns, and Rodger Hill.

Then, the Reverend Charles Burns ("Chuck"), Youth Director at Glenview Community Church, by means of a diary, permits us to understand what a youth counselor and pastor is up against. Mrs. Ross Snyder, active in local and national young people's work of our denomination and Chairman of Leadership Education for the United Council of Church Women, shows how a junior high program can be fashioned to keep the interest and loyalty of teen-agers. Professor Snyder concludes the issue with a call for new leadership in youth work.

As you read this issue, I think you will realize that at long last leaders in youth work, at least a few of them, are meeting young people where young people find themselves. No one would claim to have all the answers. Answers, if indeed they come at all, come only with experimentation, growth, and maturation. But here through the stimulation of individual interest and the coming to religious awareness of the personality, a group consciousness is awakened and group loyalties and ideals are directed through the functioning of the Church toward the accomplishment of Christianity's goal, a more abundant life lived in the at-homeness with God and his world.

I wish to express my appreciation, and that of alumni and friends who receive the REGISTER, to Professor Ross Snyder, without whose vision, planning, and cooperation this kind of issue would have been impossible.

THE EDITOR

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*The Chicago Theological Seminary*

# REGISTER

*An Extension Service Bulletin Edited for Our Alumni and the Congregational Christian Ministers of the Middle West*

MERVIN M. DEEMS, *Editor*

VOLUME XLII JANUARY 1952 NUMBER 1

## THE LIFE IN WHICH YOUNG PEOPLE MUST FIND THEIR WAY
## (Its Difficulties)

*By* ROSS SNYDER

[*In December, 1950, twenty-five youth leaders in churches and public schools of the area around Chicago were brought together in a two-day Youth Consultation. This article represents one area of their collective wisdom. They met again this December to work on "the interpretation of religion and morality which we offer young people."*]

YOUNG people must find their way in a world of planned, disastrous uncertainties. The one constant youth will surely face is change.

*This world of uncertainties gives an uneasiness and formlessness to any personal future. Young people cannot see when they will be entering an occupation or getting married and establishing a family home. They cannot really plan. These achievements being the normal guides to personal identity, personal identity tends to evaporate.*

*They share with adults in the futility and planlessness of an individual and society where there is no clear picture of the world and "no place in it for me that has meaning to me."*

No matter how they try to plan their lives, they find on their personal calendar the weary business of ripping open the seams where mistakes have been made in the garment of mankind's common life—and once more trying to sew up the fabric.

*Some boys seem to be looking forward to war—for a certain elation of glamour, of being big in a tough man's world, and for emancipation from home and school.*

*Others have a deep sense of the good man's impotence. "Civilization's feet are on a slide down and you can't stop the world. We keep moving toward a world where violence is the norm; the garrison state is the civilization; power and superman, the gatekeeper."*

*We will not understand young people's behavior unless we sense that deep down they*

*have a feeling that their right to life is being violated—or soon will be violated—by society.*

There is available no universally accepted standard by which young people may discipline their lives. It simply does not exist.

*They know that discrepancies exist between morality (the standards officially taught and proclaimed) and mores (the actual motives and behavior of adults and themselves).*

*Many young people feel strong pressures that they must drink, smoke, "heavy pet," and participate in "sex outlets" (or at least appear to do so) in order to be acceptable to those that "rate" in their own age group.*

*Possibly many persons' character structures "congeal" out of dating experiences during this period—becoming fundamentally exploitive or "I will be what will sell myself to you" or a character structure characterized by integrity and sensitivity to the personal in each situation.*

*Church leaders think too much of teaching ethics and morality as telling young people what they should and should not do. We need more to teach the process by which we work on ethical decisions and the grounds on which we take a stand.*

*The general uncertainty and variety of the moral codes in our culture leave young people with the necessity of being good* on their own.

*Great numbers of boys are facing conscription* before *moral, intellectual, or religious maturity.*

In American communities youth have established their own "civilization"—a youth culture. This youth culture is a mixture of democracy, freedom, sophistication, dating and rating behaviors. It has some distinctive language, common dress, definitions of what a real fellow and girl do. These are enforced with a certain amount of cruelty.

*This culture is influenced for the better by the public high schools in many communities. In other communities this youth culture takes over the high school. In both cases the high-school community is its operating headquarters.*

*Two recent studies,* Democracy in Jonesville *and* Elmtown's Youth, *reveal the fierce operation of status and prestige groups and how much they dominate the youth culture.*

*The imaginative affiliations of the youth culture are with the top-ranking radio and television entertainers, the night-club culture, the athletic group, the well-to-do, the smooth folk who know the "right" people, the people who* appear *to be bad. Its imagination is not caught by religious personalities or history.*

*The church youth group is often the minority who are not at ease in the community youth culture. Sometimes it is a minority that leads the culture in desirable directions. Some churches have helped parents and young people arrive at common acceptable standards.*

*Church and school programs need to do something with this community youth culture. They cannot confine their effort to the education of individuals or of a select few. Among other things, this probably means the use of radio and television.*

*Young people are always immigrants—from the land of the home-centered child to the youth culture inhabitant; from the youth culture to a role in some significant adult culture; from their parents' home to a home of their own.*

# PROVIDING YOUTH WITH A GUIDING IMAGE OF WHAT LIFE IS

*By* Ross Snyder

EVERY civilization is held together by the imagery which defines what kind of a life it is. When this basic imagery is not passed on—or just gradually evaporates—the civilization loses drive and togetherness.

An individual person's life is held together, and its forward thrust is directed by, his *picture of himself in the midst of life.* Whenever an individual is having a "sick spell" in personality, we can be sure that this picture of himself in the midst of life has become impaired or doesn't fit the facts of life.

Man, we believe, not only shares in every organism's self-organizing and regulating ability and in the whole creation's evolutionary thrust toward transcending what has already been actualized in the world. He is also self-conscious of it all. Further, and this is the center of our line of thought here, he participates in the process from the inside, *by directing it in terms of mental-emotional images which he holds in his mind.*

If this theory proves able to give us insight into depths of human life which we would not otherwise see, and if guiding imagery is discovered to be a significant factor in strong religious personalities, then we ought to pay more attention to it, both in church religious education and in public school. That is the proposal which I wish to make. The proposal is peculiarly relevant to the church's ministry to youth, since man's nature as we have just described it has an intense development during adolescence. It is a "main business" with the adolescent.

I am aware that a person's picture of himself is quite directly the result of his immediate experiences in bumping against the other energies of the world. And somewhat indirectly, but very forcibly, it is formed also by his understanding of the picture other significant people have of him. If there were time, I would develop the implications of these two processes for a religious education program. But here I am trying to develop another potent factor in determining a person's directive image. That factor is the imagery of his culture which describes who he is. For that imagery also presents a picture of what life-as-it-moves-along is.

Our American forebears who founded on this continent a new nation did have such imagery available. They came to understand and to be grasped by what we might term the "pilgrim-pioneer" vision of life. Because their expectancies of life and their faith were in terms of that imagery, they were able to endure hardships and direct their lives toward the building of a civilization.

This imagery went way back in their religious heritage. It was put in memorable phrases by the writer of the eleventh chapter of Hebrews, who told of Abraham, "who went out, not knowing whither he went . . . for he looked for the city which hath foundations whose builder and maker is God." He also wrote of Moses, who "forsook Egypt, not fearing the wrath of the king, for he endured, as seeing him who is invisible." He also wrote of the race which we are to run with endurance, looking unto Jesus the author and pioneer of our faith.

This imagery of the pilgrim life as a true picture of how life operated, and of what each of them deeply was, came more immediately to them through John Bunyan's story of *Pilgrim's Progress*. Perhaps the strongest picture Bunyan draws is that of Mr. Valiant-for-Truth. Pilgrim's wife has now started her journey toward the heavenly city. As her company comes over the rise of a hill, they see a man with his sword drawn and his face all bloody. As they talk with him, they discover that he had been attacked by three men. And they exclaim, "Here were great odds, three against one!"

"This is true, but little or more are nothing to him that has Truth on his side," the man replies.

"But you fought a great while!"

"I fought till my sword did cleave to my hand; and when they were joined together, as if a sword grew out of my arm, and when the blood ran through my fingers, then I fought with most courage."

"And did none of these things discourage you?"

"I believed, and therefore came out, got into the Way, fought all that set themselves against me, and am come to this place.

He who would valiant be 'gainst all disaster
Let him in constancy follow the Master.
There's no discouragement shall make him
once relent
His first avowed intent
To be a Pilgrim."

This is life as Valiant-for-Truth understands it and lives it. It is also a moving, directive image especially relevant to contemporary need.

For we begin to suspect that life isn't going to be comfortable for us. But, more importantly, there is a longing within us to be valiant for truth; and, having set our feet in a Way, to stand—even against odds. And we hope that it might be true of us that, the harder the battle goes, the greater becomes our courage.

Why is such imagery so much more effective than the teaching of facts or skills or statements of theory? It is effective because of the central role which our picture of ourselves plays in organizing and pointing forward our energies. Imagery awakens both the conscious and the unconscious. It not only awakens; it unites the two. It speaks to what we essentially are—*personal spirit*—rather than to us as a *thing*—something shaped and fettered by rules and regulations and by principles, something to be coerced into a shape desired by external powers. Imagery kindles our imagination. And there is no *living* morality unless the imagination is active.

There are available to young people today guiding images of many different sources. The movies, radio, television, and advertisements are their chief carriers—the witty entertainer, the glamour girl and the wolf, the scientist, the man of distinction. Besides these rather weak and puerile images, the church can offer its treasures, the sterner and more realistic pilgrim life being one of them.

This of course requires much more than having young people read about them or the preaching to them of a series of sermons on guiding images (although that could be helpful). A guiding image takes possession of us as we immerse ourselves in the historical struggles of the people whose life has made us. It grasps us only as we meet it in personal form—in powerful and attractive personalities with whom we emotionally identify ourselves. It becomes part of us only as we live among people who use it somewhat unconsciously "when the chips are down." It has to speak to our condition and to our sense of destiny, even as the Pilgrim fathers felt that God intended that they

should be "a light in some sort to our whole nation."

To clarify, intensify, and put into compelling forms for contemporary young people the best imagery for personal life which is available from our Christian riches is a significant part of the church's ministry to youth.

# SIX YEARS OF MY LIFE

*By* SHIRLEY STAUBS

[*Miss Staubs is now a freshman at William and Mary College. The youth experiences about which she writes occurred while she was a member of the Bryn Mawr Community Church, Chicago, Illinois.*]

IN OUR house, Mother gratefully escaped the problem of "Young lady, you go to church this morning . . . or else," for I was usually quite eager to trot that eight blocks to our church without the slightest parental compulsion. It became my second home. My friends and I congregated there all during the week, not from any particular religious fervor but because we enjoyed being together and working together. At the time when so many of our thoughts on life and religion were being formulated, the church gave us the necessary guidance to develop sound principles and ideals. It helped us mature.

## I

My first contact with this guidance program occurred one evening when the phone buzzed its familiar beckoning sound. As usual I dashed to answer it, blurted out a boisterous "Hello," and waited for the other party to recover. After a brief interlude, the Director of Religious Education returned the salutation and informed me that a new group was being organized for all young people between the ages of twelve and fourteen. A new leader had been secured, and she was eager to meet some of us to discuss plans for the club. We were anxious and curious too, inasmuch as none of us had ever attended one of the much-talked-about youth fellowships in which our high-school elders participated.

Therefore, the next day after school, about six grinning seventh-graders gathered at the church to meet the new leader. She impressed us all. Since she looked only a few years our senior and joined enthusiastically in our slangy conversations, we felt she was one of us. We could talk freely with her without any embarrassment for our lack of poise or grown-up's language.

At that first meeting we set up a skeleton plan for the 78 Club, a name implying the seventh and eighth grades. It was to be a democratic organization governed by a council of elected officers which would meet every Friday afternoon before the regular group arrived. The council decided the policies of the club and ratified or vetoed any motions brought up by the various committees.

Anyone, no matter what his church affiliation might be, could belong to the 78 Club if he were within the age limit and abided by the rules. Soon we had a capacity crowd of different denominations. The Friday night meetings became the highlight of the week; to miss them would have been a calamity. Rain or snow only enhanced the adventure.

## II

An evening consisted of three parts: worship, program, and recreation as planned by the designated committees. We congratulated ourselves and were immensely proud of our achievement of running the organization alone. Actually, our leader guided us, but we thought they were our ideas in the first place. This pleased us greatly, made us visualize ourselves as practically adult, and urged us on to accept bigger responsibilities the next time.

Generally, the worship committee planned all the worship services for the evening, selecting only material which interested us directly. They chose different members to give the service each week. After a few times of quivering voices, shaking knees, and hot, perspiring hands, we all sooner or later acquired a certain degree of self-confidence while speaking before a group. Some nights were far from inspiring, to be sure, especially when a temporarily romantic idol orated with changing voice scriptures he could not pronounce. The girls would sit and giggle at their hero, and the boys would unmercifully guffaw at his mistake, while the speaker either wilted from fright or joined in the inevitable bedlam. None of us was completely sure of himself, and, feeling his embarrassment as our own, we covered our insecurity by laughing at his. On such an occasion we really recognized our counselor's leadership. Although she spoke in quiet tones, what she said always discouraged further rowdiness. We felt we had descended a step lower in our process of growing up, an advancement we all impatiently sought.

On several occasions when our leader herself took charge of the service she prepared a choral reading. Parts were distributed to each person, and we intently concentrated on the subject so as not to miss our solo. These services, unusually well-written pieces with catchy phrases and significant themes, never failed to impress us. Whether the subject matter had stirred our imaginations or whether we were stunned by the spell of our own voices, one accomplishment predominated—we had worked together as a group and had felt the effect. We could not do anything that might spoil its meaning for the other fellow. Therefore, we tried hard to combine our efforts for the best interests of the group.

Our recreation periods consisted of an assortment of games, usually competitive and requiring no particular skill. Any kind which demanded running or exerting physical energy was especially popular. The boys loudly displayed their muscular prowess by contesting among one another, while we girls squealed with delight until they turned their attentions on us and promptly pounced on our heads. After working off this excess energy, we were served refreshments, of which we could never get enough.

No matter how much we enjoyed our recreation and worship periods, all of us looked forward to the programs. Varied in nature, these stimulated our minds to a new awareness of world affairs. One series, I remember particularly, acquainted us with different sections of the world. For example, we had a Chinese speaker one week, saw movies of China the next, made bracelets from Chinese coins the third week, and finally ended with a trip to Chinatown, where we attended a Chinese Sunday school and ate in one of the restaurants.

This typifies the careful procedure our leader planned for our programs. Our interest was aroused not only intellectually but from a practical and tangible side also. By working with our hands and by actual participation in a country's cul-

ture, we gained a far greater appreciation for its people. They were made real to us, not just names in a geography book. We learned they were individuals with the same emotions and problems we faced—a lasting impression gained from our own experience rather than someone else's affirmation.

Our interest in other nations encouraged us to try to help them. Therefore, each member pledged his support to the Children's Crusade, a movement for aiding underprivileged children in Europe. Here began several months of concentrated effort to produce a pageant characterizing the children of the world and their needs as contrasted with our responsibility for them. It was a well-designed combination of choral reading, singing, and interpretative and folk dancing, all of which required many hours of tedious rehearsals.

The undertaking proved profitable in numerous ways. Financially, we had been quite successful. A large quantity of foodstuffs was purchased and packed for shipment to Europe under CARE. But more than material gains, that project coordinated a group toward one goal: we had truly learned to work together. We were aware of each person's importance to the play as a whole. Our enthusiasm was intensified because we felt that we were accomplishing something worth while for people besides ourselves—a step in Christian living. This attainment impressed us with the realization that we were no longer youngsters without responsibility. We had accepted our place in society with serious consideration for the rights and welfare of others.

## III

Now we were ready to graduate into the high-school fellowship, a more settled aggregation of young people than we had previously known. Most of us were confronted with nervousness at the illusory sophistication of the older members and had to suffer through a period of adaptation before we felt assured enough to separate from tight little clusters and circulate among the strange surroundings. We were exposed to different routines and manners that seemed to contradict all our previous conduct—socially, intellectually, and religiously. After the barrier had been broken down by our own self-confidence and the persistent friendliness of some of the outgoing personalities in the group, we began to accept our integral part in its functioning.

Subsequent to our admission to the fellowship, a new spark was introduced in our midst by the fellow who led the high-school group. He was a dynamic individual with tremendous leadership ability who inspired us by his own personal vigor and enthusiasm. Before long the group had grown, largely through his efforts of building a well-organized unit. He presented new ideas and, as before, credited them to us and just as imperceptibly guided our actions. Since he possessed a keen sense of humor and a capacity for joining in our small talk, we respected him and cooperated with him far more than if he had assumed a "holier than thou" attitude. Being at the age when independence seemed so important, we resented any interference with our behavior. He never forced anything on us. He would point out in logical progression the reasons for doing a certain action in the manner he proposed. Inevitably, after thinking the matter over, we would agree and would follow his suggestion.

We thought a great deal during that time. We had to. New ideas and contradictions to our previous beliefs were being told us, and we had to reason by ourselves what we actually did believe. In the end, however, all of us emerged with a stronger conviction and understanding of what life was and our relation to it, even

if for a while we had been sadly mixed up.

Our meetings consisted of the same three divisions as the 78 Club: worship, program, and recreation. The worship service by one of the members did not include as much wiggling and squirming as existed in our younger days—evidence we were growing up.

Evening programs varied in scope and content. Any problems that confronted us were discussed, such as boy-girl relationships, parent relationships, the influence of church in home and school, universal military training, or whatever pertained to our daily living. These were tackled by speakers, movies, or panel discussions and were always left open to debate from the floor. We could select the information we wanted and discard the rest, but the important advancement gained was a serious thinking afterward about those ideas.

In our recreation period we played games, danced, and had refreshments. This was followed by the friendship circle, one of the most impressive parts of the evening. Lights turned off, we gathered in a circle, hands crossed right over left, and sang taps, after which our leader led us in a short prayer. It never failed to create a brief pause in our exuberance, because we all felt how fortunate we were to have the opportunity of meeting together as we did.

All evenings weren't necessarily happy ones, however. As our fellowship group was the nucleus of most of our social activities, it sometimes became a place of extreme sorrow or joy depending on the actions or whereabouts of current interests in members of the opposite sex. More hearts were broken and mended in that church than any other place I knew.

## IV

During the year, Fellowship held several retreats. Every few months we packed our blue jeans and plaid shirts and headed for a Community House outside of Chicago. We would spend the week end together having a generally riotous time—games, singing, dancing, hikes, and eating. But, besides these, there was time for serious consideration of questions vital to our religious thinking. As the group was usually much smaller than our regular Sunday night meetings, everyone could participate in the discussions without self-consciousness. The leader would begin the bull session by stating some proposition which we would either support or criticize, depending on our personal convictions. By taking apart bit by bit each of our beliefs, and by asking why this and why that, we gained an understanding of what constituted our faith. If we had never given much thought to our religion and had accepted it without question, we now learned to reason each part and weigh each principle. Some of us came out of those groups miserable with the conflict of having what we had previously considered a firm faith shattered and disrupted. We were forced to think—and in thinking we reassembled beliefs for a stronger religion of our own.

In the summer we journeyed to camp for another retreat. This one, lasting a week, consisted of discussions similar to those on our week-end retreats, planning committees for setting up a calendar of activities for Fellowship the coming year, and free time which included swimming, boating, excursions, table tennis, or any other of the many available recreational functions. One significant part of those trips was the morning meditation when each of us went out alone, selected a pleasing location, and sat and thought about things—God, our future, the world, life and death, influences affecting our lives—all these we quietly pondered.

From the experience of such a retreat, we strengthened our convictions, searched

ourselves in order to make honest evaluations of our lives, and dedicated ourselves to God and our fellow-men. We learned to know our friends better, and so were brought closer together in a more unified group. In my case, unfortunately, it usually broadened my waistline also because of the quality and quantity of food served. It sure did taste good, though!

Another highlight of our Fellowship was two joint meetings between our young people's group and that of another church. Several of us from each church met to plan the week ends. On our visit we stayed at the homes of their members. When we invited them, they in turn were entertained at our homes. These were purely social functions with basketball games, movies, a variety show (in one instance), and dances in the evenings. Nonetheless, we gained experience in learning successfully to work with people we did not know and to meet others with more poise and self-confidence.

Although we had many discussions over that period of six years, one series I remember vividly involved our reactions toward groups, our responsibility to a group and each individual member, the problem of cliques in an organization, and our part in making everyone a significant factor of that group. These discussions involved about ten people who had been personally invited by the leader. We met about six times once a week after school. Our discussions recorded on tape were played back to us, so that we could hear how we were doing. We realized our shortcomings and discovered steps to alleviate them in order to make a closer-knit fellowship.

V

These two youth groups had a profound effect on my personality and thinking. At a time when so many of my concepts of life were being formed, they supplied the essential guidance for leading these thoughts in the proper direction. I didn't acquire them by means of sermons or mandatory catechisms but rather by an analysis of each idea which I could accept or reject as necessary to my own code of living.

In those earlier years my friends and I were advancing through an awkward stage of sticking together as gangs, partly because we were afraid to venture forth alone from the protection of the clan and also because we were forced to follow the conduct of others if we wanted social approval. What one did, we all had to do. Being in the 78 Club helped me to pass this phase eventually and to develop my own individuality.

At that time, too, I was becoming aware of boys as something more than rivals in a marble game. By close association in work, play, and worship, I developed a healthy attitude toward them. Later, in high school, Youth Fellowship offered the opportunity to practice meeting boys with ease and naturalness on a dating basis. Since this also influenced my set of standards, it has been easier to stand by my moral code than if I had not had this wholesome training.

I obtained a sense of group feeling and leadership during those years. My experience has carried over to school and other outside activities, and I have become more poised and self-assured as a result. Certain abilities were brought out in the open and encouraged. I learned to meet other people with more thought for them than myself, with less constraint and more confidence.

Awareness of national and international problems can also be attributed to my connection with the church groups. I began to accept my responsibility as a citizen and to develop definite theories on current politics or foreign policies from the outlook of how a Christian would view

the situation. I became a firm supporter of equality in relation to democratic government, religious freedom, and racial tolerance. These convictions evolved from an association and knowledge of members of other races and creeds as substantiated by various programs in the Fellowships.

And, lastly, I developed spiritually. I realized God was an integral part of my life who could not be ignored. Understanding my obligation to him, I derived religious beliefs from the experience of others and myself—beliefs secured only through building up, tearing down, and rebuilding earlier convictions for which I could serve God better.

Now that I am in college, I can clearly see how my church group experience has prepared me for the necessary adjustments of changing from one environment to another. All around me are evidences of the need for such training. One girl, for instance, has been in a complete state of disillusion since she arrived. Her family, having sheltered her for eighteen years, has set her free with no sense of responsibility, numerous strong prejudices, and a dictated religion. She has since come in contact with other people whom she had been warned against and has found they are no different from her; she has attended religious seminars and now questions her beliefs, having at last heard other thoughts; she has seen different moral standards and has been upset by what she has seen, wondering whether she should forsake her own and follow the crowd or not. Her whole world has been torn apart, and consequently she has been more introversive and bewildered. Time will eventually eradicate all, and she will again become a happy individual, but if only she had had the training of youth group participation it would have been so much easier. I am truly grateful I had the opportunity for such experience. God grant that others may be as fortunate.

# THE TEEN-AGER AND GOD

*By* KENNETH CUMMINS

[*Mr. Cummins is at present a freshman at Lawrence College. He was active in the youth program of the Community Church at Glenview, Illinois.*]

IN EACH generation's teen-age youth lies the key to the next generation's religious thought and outlook. The teen-age period is the time when religious thought usually begins to form into something concrete. This is the time of life when the religious experiences should be exceptionally rich. I was a part of a youth group that was supplied with such experiences. These meant so much to me that they will certainly play an important part in shaping the future of my life.

Our youth activities can be divided into five sections: the Saturday night program, the Sunday night program, the retreats, the work camps, and the Sunday morning service.

### TEEN TERRACE

Our Saturday night gatherings, called "Teen Terrace," were concerned chiefly with recreational activities. Included were movies, dances, games, parties, hayrides, and many other functions that are a part of the list of teen-age entertainment. At this Saturday night gathering I experienced fellowship and acquired some insight into other people as well as myself. My thoughts and behavior were

free, relaxed, and very natural, and I sensed the same ease in others. The fun, recreation, and release of tenseness let down the barriers that separated the teen-agers. This was particularly true of the barriers that separated the different faiths. Teen-agers of all faiths came to Teen Terrace. By association through recreation with those of other faiths I felt I had an active part in lowering these barriers. By working together, our group was drawn together. Because I served on Teen Terrace committees, I felt myself an active part of the program. I discovered that I always enjoyed Teen Terrace more when I had served on a committee that had planned or worked out some aspect of the night's program.

At first I was inclined to feel that on this night all religious aspects were lost in the activity making up the entertainment. However, I soon realized that recreation is as much a part of religion as religious meditation is. Teen-agers must play together as well as pray together to experience a true relationship with God and mankind. Recreation lowers the barriers so that we can work and pray together. Then we are able to experience close fellowship and understanding with God and each other. This youth group made me realize that religion is not merely a Sunday experience but a living thing that encompasses all of life.

### THE CHURCH OF ALL YOUTH

On Sunday evenings we teen-agers gathered to discuss and experience important religious meanings. This Sunday night group, called "The Church of All Youth," consisted of a religious service and discussion groups. The teen-agers ran the religious service as much as possible. Quite often we would have guest speakers to supply new thought for the discussion groups.

The Church of All Youth's religious service meant a great deal to me. Whenever I participated, I felt closer to God than at any other time. This was particularly true when it was my turn to offer a prayer or present the evening's meditation. At these times I felt a warmth inside which was hardly definable.

The discussion section of the Church of All Youth directed my thought toward the religious aspects of life. During these discussions, I had a chance to share my opinions, theories, and beliefs with others; and, most important, I became sensitive to the thoughts of others. I reached conclusions and gained an understanding of certain conceptions that I could not have obtained by myself. I came to use discussion as a legitimate source of knowledge and understanding—a method further developed in college education.

The Church of All Youth marked the end of a week's work and living. It provided me with a chance to meditate on the week's experiences and evaluate them. After this evaluation I renewed and restated my faith in God. As time progressed, and the Sunday morning service became real to me, this evaluation and restating of faith became a part of it.

### WORK CAMPS AND RETREATS

In connection with the Church of All Youth, work camps and retreats were offered. The retreats were very popular, and the turnout for them was always large. The retreat provided recreation and further and deeper religious discussions. The main experience, for me, was one of fellowship. Everything was done as a group, and the group relationships were developed to the highest and richest degree.

The week-end work camps, available to our youth group, were under the organization of the Friends Service Committee and were held in the slum area of

Chicago. The work camp that I attended provided me with one of the most important experiences of my life. Here, in the slums of Chicago, with young men and women of many faiths I worked to help others. I shall never forget the abhorrent conditions that I saw, the people whom I worked with, or what happened to me there. While at the work camp, I lost my false covering that I had always been careful to maintain. I was no longer an all-important individual but rather a part of mankind. The experience of working to help others with no material gain is, I believe, among the richest available to man. I worked and sweated for the joy of helping. Pride, prejudice, church boundaries, all seemed to disappear; all that remained was my relation to God and my relation to others through him. All life seemed to take on a new meaning. My false material standards were suddenly replaced by concrete religious ones. I forgot about "things" and thought of people. It was truly a revelation. I believe that this type of work should be included in every youth group everywhere!

### THE SUNDAY MORNING SERVICE

The last section of the youth program, the Sunday morning service, was the highlight of the week's religious experience, serving to gather together the adult and youth programs. By my fourth (and last) year in the church youth group, this service became the center of my spiritual life and a time for close communion with God.

I shall always be grateful to my church youth group for offering many of the truly rich experiences of my life. For religion cannot be taught; it must be experienced.

# NOTES FROM THE LIFE OF A MINISTER TO YOUTH

*By* CHARLES L. BURNS

*August 31: Summer Camp*

Returned this afternoon from camp. Had a terrific week with ninety high-school teeners. Important things seem to happen in this concentrated group experience. Some of the young people have a different and new picture of the kind of persons they are.

Helen said, "I think I understand why my mother and I always are fighting—I don't tell her what I'm really doing, and it's no wonder she's always asking me questions. I'm going to talk with her about it."

I wonder what situation helped Helen discover how she was causing the tension with her mother. I'm sure other factors are involved in this relationship with her mother, but Helen certainly grew through an important phase of her life. It might have been caused by her being able to talk freely and be understood in the small-group discussions. Bill's telling the gang how he and his dad get along so well together might have helped Helen.

The important thing was that in a new situation away from home, with young people she knew and respected, Helen did perceive of herself in a new and different way and was willing to try out this new clue to living.

Clues to remember for next year's camp.

1. Have interesting and exciting leaders for small groups to "pump" (foreign-exchange students—parents who have ideas—teachers respected by teens).
2. Figure out a way the cottage unit can have

a constructive discussion unit together, since some of the most productive bull sessions occur in the dorm group.

3. More small-group discussions on the idea centers of Christianity.
4. It's important that younger kids hear older teens tell how they worked through their problems. How can this best be done?

*September 8: Recruited New Youth Leaders Today*

Called on Mr. and Mrs. Smith this evening, and they readily agreed to sponsor one of the Sunday evening Fellowship groups. Was surprised they accepted so fast and told them so. I have a new insight as to recruiting leaders.

Mr. Smith remarked how lonesome it was going to be now that his last daughter was going off to college. He said his interest in sponsoring a group was purely selfish. "It will really help fill a vacant part of my home."

Mrs. Smith remarked how much she is looking forward to being with the kids, for now for the first time her house (which was a teen hangout) would be empty.

It occurs to me that in recruiting leaders it is basic that we try to fill certain needs we all have. It is futile to have adult leaders who are hostile toward teens, because they can't stand or understand their own. It is positive and helpful to have adult leaders who have recently experienced in their home what it is to be an adolescent.

It is important that we provide leaders who are young in spirit and ideas (not necessarily in age).

*September 18: Caught Bill Drinking*

Bill thanks me for not telling his parents. I caught him drinking last Saturday night. He stopped in after school and said that was the first time he had done that. (I know this not to be true but accept it as what he wants me to believe.) Had quite a talk with him about drinking. He gradually switched the conversation to how he feels about his older brother who was captain of the football team.

Bill admits he wishes he was as popular as his brother, and he said he would do anything just to be in with the gang. I asked him what he meant by the gang, and he named the fellows he had been with when I caught him drinking. He didn't associate the two ideas, but I'm positive his next meeting with me will be freer.

Am still wondering about the role of the minister in this situation. Wonder what would have happened had these teens been involved in an accident. What responsibility do I have to their parents, for they are teens and as such minors? I do know that if I had told the parents I would have cut off any future situations with the teen and many other teens whom he would have talked to. My present feeling is that I have to stay with the teen, ministering to his needs and keeping the channel of communication open to provide a gospel for a new life.

*September 19: Jack Is Drafted*

Jack came into the office to tell me he was leaving in a few days. Had quite a talk regarding an item he had remembered reading in my monthly letter to all our college students away from home. The topic was "Picture in Your Mind." It pertained to the temptations and frustrations confronting a person when seemingly his roots have been cut and he is on his own.

Jack mentioned that the letter had helped him in college to recognize that the spirit of the church which he had experienced in personality here was alive on his college campus when he sought for it and tried to live it. Jack mentioned that he hoped he could find some "right" guys in the service as he did in school.

I felt I really let him down when we

started to talk about the relationship of an impersonal war to a personal religion. He felt better after we talked, but I myself must think more clearly of what kind of message fellows like Jack can have with them as they begin to seek a way of life.

*October 29: Freshman Confirmation Group*

Am going to have to face seriously how our two-year confirmation program can better do the job. Have again the old feeling that the teens are participating not because they want to but because either their parents are making them or they have discovered a way of getting out one night a week sixteen weeks a year.

Have discovered that visual aids—filmstrips and films—tend to center the confirmation discussion. The freshmen seem to gain a sense of achievement and satisfaction by writing reports on outside reading, particularly if this reading gains them additional credit in high school.

The junior and senior teens seem to have an inner freedom which permits a deeper discussion and seeking. I am of the present opinion that additional depth could be incorporated for them into the confirmation program of seeking the clues of the Christian faith.

*November 2: Junior-Highers Create Problem Tonight*

The entire program tonight seemed to be bedlam. Sure wish there was a package answer for the seventh- and eighth-graders, but then perhaps they wouldn't be as exciting as they are.

It occurs to me that we need *more* programs for this age group. Our Friday evening activity and Sunday morning sessions are not enough. After evaluating the daily time schedule of the growing teens in this age group, I've discovered our church group is in reality the only boy-girl extra-curricular group in existence.

I'm sure a great deal of our Friday evening discipline problem is due to the lack of permissive boy-girl groupings available for these young people. Week-end overnight retreats of both boys and girls should help this group settle to their program. A few intimate situations of this type will cut the ice so they will feel more free to express what they feel and less inclined to wear their anxiousness out in nervous excitement.

A week's summer camp is a must for both the seventh and the eighth grade next year in our summer program. It will help them get to know their next year's leaders and provide a working core of group feeling.

Also the group is projecting a father-son affair for our next week-end retreat. The kids have already got their dads signed up!

*November 8: Went to Regular Court Session*

The judge paroled Jack to my custody tonight, this being the only alternative other than Juvenile Court. Had quite a talk with Jack about why he stole the bike. He said that he had always wanted a bike but that his dad always took his savings.

Could not help but think of A. B. Hollingshead's *Elmtown's Youth* and his judgment on American Protestant churches pertaining to the impact of social classes on adolescents. Jack told me the reason he didn't come to any of the church or youth-center activities was because the church was for the rich kids. True or not, this was his perception of the church; as he put it, "I only have one suit, and I can't wear it to church."

I hope our weekly meeting together will help Jack gain a new insight of what the church really is. I must follow up with a call on Jack's parents. Was certainly surprised they were not at court. When I asked Jack why his father wasn't at court, he replied, "He's workin', and

he said I got into trouble by myself and I should take my medicine by myself."

*December 13: Letter from Harry in Korea*

"I haven't been up here [front] too long, but I'm sick of it. Not physical. Funny no one seems to come up with colds or earaches. But with all the sickness of heart one has, he can't help but feel he's doing something worth while even though its just a matter of toting some guy off a hill for evacuation. [Harry's a litter-bearer.]

"Naturally enough, when you're near to death, you see men using their Bibles other than just as chest protectors. I wouldn't be surprised if in these hills lay the prayer ground of the world, but I'm afraid most of them are sent up for self-protection. . . ."

I'm glad I know Harry as well as I do and have seen him grow toward a deeper spiritual sense of life. It helps me as I write to him. I'm sure it helps him to write to someone other than his parents. Someone to whom he can express how he feels and what he really thinks.

Must share this letter with other fellows who have the same fears and worries. Perhaps it might help them open up and face themselves.

*December 18: Dinner Meeting with Teens Who Serve on Church Boards*

Cynthia, a high-school senior serving on the Benevolence Board, brought up the problem she had in her own mind of equating how much money her parents spend on her and how much the church provides for needed benevolent areas. She mentioned the board arguing over a $50 gift to a new church and the fact that her father had just handed her the same amount of money for her prom dress.

Cynthia's dilemma certainly brought benevolences down to her level, and the group was dumbfounded for an answer. They had never thought of the church's program in such concrete terms.

*December 26: Planning Group for College Tea*

Met with college kids home for holiday to make them feel again their church is with them. Decided to have a tea, with group discussion on one of the monthly letters I had sent them while they were at school.

*January 2: Funeral Service for High-School Freshman*

Was interested in comments of some of the kids following the service. They pertained to discussions we had had in small groups on the meaning of life and the importance of the spirit as over against the physical being.

Had a sense of real communication and worship with the kids who had attended the service. Am sure other situations and discussions to follow will return to their experience in this service.

*February 14: Parents' Group Begins during Lent*

First session reminded me of last year's parents' groups. It amazes me how little parents of teen-agers know about their teen. The wall of silence which exists between parent and teen seems to get higher and higher.

Role-played a situation aimed toward providing clues that will keep communication channels open between parent and teen. All parents felt we should follow up with more of the same.

It certainly helps the parents to know their teen is not the only demon and that other parents have the same concerns and fears. Parents pick up tools for living at this session to try out in their own situation.

*February 23–25: High-School Week-End Retreat*

Returned to camp with teens, and they readily fell into previous camp pattern. Had a high experience of fun and fellowship with the entire gang. Heard again the growing feeling that it would be nice if the entire gang got along this well all through the year. Had two good discussions on what keeps teens apart.

If nothing else happened, I hope the teens have a deeper appreciation of what it means to stand for what you feel to be right. Tremendous discussion as to how "lousy" you feel when you give into gang pressure and do not say or do what you feel is right.

Small prayer group which had started at summer camp met again and discussed how their discipline had fallen down. I must discover new available helps for personal teen worship. Seems to be a growing desire for spiritual helps to personal discipline.

*February 27: High-School Counselor Called Me for Appointment*

Kale spoke to me about a boy in school whose minister had refused to confirm him and had told his guardians, in the boy's presence, that he was a sinner and that they should send him away. Boy's present attitude is that "if everyone says I'm this bad, I might as well be." He has exceptional talent and potentiality.

I agreed to meet the boy after school hours to help him balance his perception of himself and the expectations of society. Am wondering what sort of initial contact will develop when this boy hears I am a minister.

*March 10: Took Mary to the Doctor*

Mary stopped in the office this morning and played the record-player until all the kids had gone. She talked about not doing so well in school. Said she wanted to run away from home. Finally, said she was in trouble. She said she thought she was going to have a baby. Wouldn't say who the father was, and she couldn't tell her father.

Had quite a talk with her, and she said it had been a high-school senior who was very popular at school. Mary, being a sophomore, was much impressed with his athletic ability.

Went to doctor with her and discovered she was not pregnant. Doctor talked with us at great length regarding conception and planning a life worth living. Mary said that between 60 and 70 per cent of the kids "go all the way." Rationalization or not, this is her perception of what the other kids do.

Called the high-school senior and will sit with him Monday after school. Made appointment with superintendent of schools to discuss relationship of church and school in this matter. Very happy I had talked with the doctor previously on such incidents as this.

*April 6: Harriet Came Alive Today! Importance of Small Groups*

During the seventh session of one of the midweek small discussion groups, Harriet finally expressed how she really feels. She hadn't been saying much during the previous sessions, but she certainly listened to the others in the group. Being rather shy, Harriet had always been a "Yes" girl, going along with the decisions of the group.

Today she was different. Early in the discussion she expressed an opinion that was contrary to a previous statement by an older girl. Fortunately, Harriet's idea was finally agreed upon as being valid. She seemed to radiate a new sense of worth and responsibility. In an increas-

ing way she expressed herself and began to comment as to whether she agreed or disagreed on issues.

On the after-meeting check sheet, used to discover the strengths and weaknesses of the meeting, Harriet expressed the opinion that for the first time others in the group understood what she said and accepted her thought.

It is becoming increasingly obvious that the intimate, small (eight to twelve) group can be the place where depth interpersonal religious experiences can be fostered. The young people desire a place where they feel free to express themselves and have these expressed feelings respected.

Again and again teens refer in other meetings to insights and ideas which originated in their minds as a result of previous small-group sessions. It seems important that the groups are for a definite time period (six to ten weeks). The fact that they know there is a limit seems to intensify their interest and participation. I feel that I should expand this phase of the program, for seemingly in this permissive small-group discussion religious growth occurs. We get down to things that make a difference.

# EXPERIENCES WITH A JUNIOR HIGH PROGRAM

*By* MRS. ROSS SNYDER

I

JUNIOR high school youngsters will choose solid stuff for Sunday school if they are given the chance. One of the best units we have done was "Clues for Living in a New World," in which we used those times in Old Testament history when old civilizations were breaking up and a new way of life was emerging. We were looking for clues for living in today's world—a world of tensions, speed, power, where man has within his hands the means of mass extinction or the possibility of a greater life for all people.

We used Moses, Isaiah (chap. 2), Amos, the Maccabees, and Jonah. For the first six weeks of the unit I read from Isaiah in the opening service. This gave the classes an opportunity to study one of the other persons and work out a dramatic presentation for sharing with the department.

To help make Isaiah a real person, we used a time line to place him in history and a large map made of brown wrapping paper, and pictures of Babylon with its hanging gardens, to help us visualize the world in which he lived. Isaiah, a captive of Nebuchadnezzar's armies, wrote to his people a message which has had meaning to people down through the ages, especially those living in difficult times. Each Sunday we read together some section of Isaiah which had been put into choral speech form. This gave the youngsters a chance to read and feel the greatness of Isaiah's message.

As soon as classes were ready, they made their presentations to the department. One class put in short episodes the story of Moses and the children of Israel—how they found out that moral laws were necessary for living together (one of the early beginnings of democratic life). Their presentation centered on the Ten Commandments. The final episode in their

program was the Declaration of Human Rights of the United Nations, saying that the United Nations is the attempt of our generation for working out laws and ways for living in one world.

The class that studied the Maccabees led the department in a Hanukkah service. They used a seven-branch candelabra which they had made themselves. In the service they told the story of the Maccabees—of how a small group of people stood together against overwhelming odds.

Another class had chosen Amos. They used three boys to tell their story. The first boy told about the world in which Amos lived and put his name on the time line. The second boy read part of a chapter from the Book of Amos. The third boy read what he had written as if he were Amos and had come back and was speaking today. You can read this in the final service which is included later in this article.

The class that had chosen Jonah did a superb job on a dramatic reading of the story as found in the Bible, using their Bibles which they had marked and taking the different characters in the story. The clue from Jonah was that Christianity is for the world, not just for some people.

This much of the unit took from January until just before Easter, so we finished the year with a short section on clues from Jesus, using only the last week of his life. We used stereopticon slides in the opening period. The classes made books which they bound themselves and put in small prints of the pictures which were used during the opening.

At the end of the unit we had a potluck supper for the parents. We played games together for fun and then went to our department room, sang one of our favorite hymns, and then used a service (see end of article) which had been put together by a committee from the programs that we had done during the unit.

## II

Over a period of five years with a department these are some of the units which Intermediates have chosen:

1. What is there about Jesus that makes him such an important person? What was he saying with his life?
2. Everyday Christianity—based on the "All Aboard for Adventure" series.
3. How we got the Bible. Who wrote it?
4. Story of the Church. How did we get from the early Christian Church to our church?
5. Great Christians—missionaries of our time.
6. Churches in our neighborhood. What do they believe? How are they different?

It has been my experience that, when youngsters have an opportunity to choose what they are going to work on, they make sound choices, and we are able to go deeper. We took an entire Sunday session to choose a unit. I always gave them a choice of three possibilities, going into detail as to what we might do during the opening period and what classes might do. Then we talked over the three proposals and finally voted.

Holding group conversation as a whole department became very important in our regular procedure. We sort of stumbled on it by chance. We were doing the unit on "Everyday Christianity" where we played one of the transcriptions and then talked about it as a whole department. Junior high youngsters are in great need of having a place to clear up ideas. The free flow of conversation never would have happened if they had not had the common experience of listening to a record and having something objective to talk about. These are some of the kinds of things that came out:

Stealing is all right if you stay in the small racket!

The worst fear a junior high school kid could have is not to be able to live up to what parents expect.

No, the worst fears are threats that parents make.

How are you sure that there is a God?

Do you have to believe in life after death to be a Christian?

Do you have to believe in everything the Bible says?

III

Junior high school youngsters like to use the methods of communication which they are familiar with in modern life. A group of boys did a radio script in the "You Are There" style on the trial of Jesus. A group of girls worked out and made a recording of the story of Mary Slessor during a missionary unit. Another group did the story of John Bunyan when the department was studying different churches. A class of boys did a "Truth or Consequences" program on Grenfell, putting facts about his life on a blackboard. Those who made mistakes had to pay the consequences at the end of the program. Since parents were present, some of them were among the unlucky, much to the delight of the youngsters.

Intermediates are hungry for real experiences of the Christian faith. I will never forget one boy saying to me, "When are we going to do something real again?" When asked what he meant, he said, "Oh, like the heifer we bought last year."

The year before the department had decided to buy a heifer to send to one of the countries devastated by war. This boy had been one of the group that had taken the responsibility of helping the department raise the $125. They had made a life-sized cow, which they painted the proper color as the money came in. The department chose to name her "Daisy Mae," and they put a daisy chain around her neck. She was very real, and they knew that the need for heifers was very real. It wasn't easy to raise that much money. We saved in boxes during Lent, but we still needed $40. We had a splash party and had a lot of fun but didn't make much money. It took a carnival before Daisy Mae was finally paid for.

The next year I made a terrible mistake. The boys of the department wanted to collect old shoes and resole them for Church World Service. I was afraid we might not be able to see this project through and voiced my doubts. The department settled on an easier project, that of buying a goat. But this was not their real desire, and I was left doing the pushing.

Finding real experiences of the Christian faith seems to be hard to do, but, once a group has had such an experience, they feel let down if nothing much happens in Sunday school.

HOW TO LIVE IN THE NEW WORLD

ALL: It's a new world we are living in.

VOICE 1: Civilization has found sure and fast ways of destroying itself.

V. 2: Ten atomic bombs can reduce any city in the world to ashes.

V. 3: Radioactive ray bombs which will make entire countries uninhabitable are now possible.

V. 4: The moon has been contacted by radar.

ALL: It's a new world we are living in.
It is one of danger.
It is one of opportunity.

NARRATOR: Down through history, again and again, new patterns of living emerge. Here we look for clues on how to live in a new world.

ALL: Once Babylon was a great city,
Nothing like it ever had been known.

V. 1: Walls fifty times as high as a man surrounded it, so broad that chariots could be driven on top.

V. 2: It was big—covering more ground than New York and London together.

V. 3: It was spectacular—hanging gardens as high as a thirty-story skyscraper.

V. 4: Its armies were fierce and cruel, destroying and conquering whatever they wanted.

ALL: In 586 B.C. Babylon destroyed Jerusalem.

V. 5: Killed the king's sons in his presence, then put out the king's eyes.

V. 1: Killed seventy of the leading citizens.

V. 2: Took 25,000 people back to Babylon as captives.

NAR.: Babylon was magnificent. Babylon's wise men could predict the exact movements of the stars. Babylon worshiped strange gods. Babylon was wicked. In the midst of this a man rose up with clues for his people.

ISAIAH: Prepare ye in the wilderness the way of the Lord.
Make straight in the desert a highway for our God.

ALL: O thou that bringest good tidings to Zion,
Get thee up into the high mountain.
O thou that bringest good tidings to Jerusalem,
Lift up thy voice with strength;
Lift it up, be not afraid:
Say unto the cities of Judah,
Behold your God!

ISAIAH: Thus saith the Lord,
Let the wicked forsake his way
And the unrighteous man his thoughts.
Incline your ear, and come unto me;
Hear and your soul shall live,
And I will make an everlasting covenant with you.

NAR.: The people who believe this are to be a community through whom God can work.

ALL: Thus saith God the Lord,
He that created the heavens and stretched them forth,
He that spread abroad the earth, and all that cometh out of it,
He that giveth breath unto the people upon it
And spirit to them that walk therein.

ISAIAH: I the Lord have called thee in righteousness
And will hold thy hand and will keep thee
And give thee for a covenant of the people.

ALL: A covenant of the people
And a light to the nations.

ISAIAH: To open the blind eyes,
To bring out the prisoners from the dungeon,
And them that sit in darkness out of the prison house;
To preach good tidings to the meek,
To bind up the brokenhearted,
To comfort all that mourn.

ALL: To bind up the brokenhearted,
To proclaim liberty,
To comfort all that mourn.

NAR.: It is not easy to become one of the community of servants and lovers of mankind. You will have to cleanse yourselves. A person filled with hatreds, fears, prejudices, cannot be of use in bringing the new world.

ALL: They that wait upon the Lord shall renew their strength;
They shall mount up with wings as eagles;
They shall run and not be weary;
They shall walk and not faint.

ISAIAH: But your iniquities
Have been a barrier between you and your God,
And your sins have hidden his face;
For your hands are defiled with blood
And your fingers with iniquity;
Your tongue muttereth wickedness;
Desolation and destruction are in your path.

ALL: Desolation and destruction are in our paths.
Justice is turned away backward,
And righteousness standeth afar off;
Truth is fallen in the public place.

ISAIAH: Thus saith the Lord,
Is not this the fast I choose—
To loose the bonds of wickedness,
To undo the knots of the yoke,
To let the oppressed go free,
And every yoke to snap?

ALL: To loose the bonds of wickedness
And every yoke to snap.

ISAIAH: Is it not to share your bread with the hungry
And the homeless poor to bring home;
When you see the naked, to cover him.
If you remove from your midst the yoke,
The finger of scorn, and mischievous speech
And share your bread with the hungry
Then shall your light break out as the dawn,
And your healing shall spring forth speedily;
Your righteousness shall go before you,
And the glory of the Lord shall be your rear guard.

NAR.: The world longs for such people.

ISAIAH: How beautiful upon the mountains are the feet of him that bringeth good tidings,
That publisheth peace;
That bringeth good tidings of good, that publisheth salvation;
That saith unto Zion,
Thy God reigneth!

ALL: The Lord God will help me,
Therefore shall I not be confounded;
Therefore have I set my face like a flint,
And I know I shall not be ashamed.

ISAIAH: And they that shall be of thee shall build the old waste places,
Thou shalt raise up the foundations of many generations;
And thou shalt be called the repairer of the breach,
The restorer of paths to dwell in.

* * *

NAR.: Amos, a shepherd from Tekoa, spoke out against injustice in his day.

AMOS OF TEKOA:
The Eternal discloses,
I know your countless crimes, your manifold misdeeds,
Browbeating honest men, accepting bribes,
Defrauding the poor of justice.
After crime upon crime of Israel,
I will not relent,
For they sell honest folks for money,
The needy for a pair of shoes;
They trample down the poor like dust.
Your sacred festivals? I hate them.
Your sacrifices? I will not smell their smoke.
No more of your hymns for me.
No, let justice run down as waters
And righteousness as a mighty stream.

NAR.: If Amos were living today he might say:

AMOS: Woe unto you people of high caste for
You cause the pain of the world.
You people who feel superior, for in your living is death.
Woe unto you who spend money for things you don't need, lapping up chocolate sodas, seeing movies every week, while nine hundred million people starve.
Your stores are overflowing with goods, but the poor cannot buy.
Your crooked politicians drive limousines, while the honest walk.
Woe unto you legislators who spend more money on roads than public schools, for your sense of values is mixed up.
Woe unto you people who waste brains on new methods of destruction, for they may backfire.

For your kind of living destroys itself
And brings about the destruction of the world.
For in injustice there is no light
But in justice a great beam.

NAR.: Clues for living in the new world!
You have to have justice if there is to be peace!

* * *

V. 6: When Israel was in Egypt's land

ALL: Let my people go.

V. 6: Oppressed so hard they could not stand.

ALL: Let my people go.

V. 6: Go down Moses,
Way down in Egypt land,
Tell ole Pharaoh

ALL: To let my people go.

NAR.: The Hebrew people escaped and wandered for forty years in a wilderness.
No people can live together without moral laws.

ALL: Thou shalt have no other gods before me.
Thou shalt not make any graven image.
Thou shalt not take the name of the Lord thy God in vain.
Remember the sabbath day to keep it holy.
Honor thy father and mother.
Thou shalt not kill.
Thou shalt not commit adultery.
Thou shalt not steal.
Thou shalt not bear false witness.
Thou shalt not covet.

NAR.: Today our world has just escaped slavery. We are still wandering. A committee is trying to draft a bill of human rights to be included in the United Nations charter. Here are clues on how every person in the world is to be treated by other people.

V. 6: "The rights and freedoms declared in the Bill of Rights shall apply to every person and shall be respected and observed without distinction as to race, sex, language, or religion."

ALL: Every person has the right to protection of life and liberty under law.

V. 6: Every person has the right to freedom of conscience and belief and freedom of religious association, teaching, practice, and worship.

ALL: Every person has the right to form and hold opinions and to receive opinions and information from any source.

V. 6: Every person has the right to assemble peaceably with others.

ALL: Every person has the right to take part in the government of his state.

V. 6: Every person has the right to fair public trial by an impartial tribunal.
Every person has the right to freedom from arbitrary arrest or detention.

ALL: Every person has the right to education.

V. 6: Every person has the right to social security.

ALL: Every person has the right to receive from the state assistance in the exercise of his right to work.

V. 6: "In the exercise of his rights every person is limited by the rights of others and by the just requirements of the democratic state."

* * *

HYMN: "Rise Up, O men of God" (Stanzas 1 and 2).

NAR.: From Jesus' life come more clues for living in this new world,
This world of danger,
This world of opportunity.

V. 1: Sometimes you have to make a stand for truth.

V. 2: Even the church can become corrupt.
"You have made it a den of thieves—
It should be a house of prayer for all nations."

V. 3: He who would be great—let him serve.

V. 4: The good in the world has come because someone was willing to pay the price to bring it about. Sometimes people are mean to those who do good.

V. 5: Death is not the end,
Good cannot be defeated,
Love is stronger than hate.

V. 1: Everyone has to decide what he is going to live for. Jesus chose—
To establish the kingdom of God.

NAR.: The new world is going to need Christians.

V. 4: Christians build bridges of understanding between people.

V. 5: Christians meet human need.

V. 1: Christians look for the good and the truth and do something to keep them alive.

V. 2: A Christian has ways of cleansing himself,
Of getting rid of hurt and mean feelings.
"They that wait upon the Lord shall renew their strength."

HYMN: "Our God, Our Help in Ages Past" (Stanzas 1, 2, and 5).

# TOWARD A NEW LEADERSHIP IN YOUTH WORK

*By* ROSS SNYDER

NEW leadership in the Church's ministry to today's youth will have to come from Christian leaders who have—

*—training in counseling. For they need to participate in the healing of both young people and their parents.*

*This training will also deepen their capacity to love and understand all people and contribute to their general ability to get discussions onto a deeper personal and religious level.*

*—some command of the viewpoints of cultural anthropology and of the expressions of Christianity in culture.*

*For the religious leader is one of the builders of the community youth culture and of a church culture. He must be able to analyze the American culture and the Christian heritage.*

*—discovered the Truth which they were meant to be. They have found their integrity and can speak honestly from it.*

*This means possession of the sensitivities and disciplines of the Christian life. It means having a theory of morality and of a man's development and redemption that is personally workable.*

*—some competence in evaluating and using radio and television.*

*—some contribution which they can make to the problem of religion and public education.*

We are building toward a new theory of religious education and a new invention of its instruments.

*The growth of a religious culture is an objective as well as the growth of individual persons.*

*The wellspring of all religious education is education in faith. The religious leader's main competence is in helping people discover "What do I personally trust?" "What is the new scheme which the living are in process of constructing—in which I can be a participant?"*

*Youth work in the church has been taken over too much by what has come to be known as "group-work" theory and practice. This*

*has lacked both religious and personal depth. This trend has shown up in the youth program itself and in the almost universal acceptance by churches that the "other than Sunday" program for boys and girls is satisfied by the Boy and Girl Scout organizations.*

*Protestants need to invent some educational instrument that will offer our religious faith and heritage as thoroughly to our youth as does the "after public-school hours" religious school of our Jewish neighbors and the parochial schools of the Catholics. (This does not mean abandoning the public school, for the fate of Protestantism and of the common school are joined in this country.)*

*This educational invention is most needed at the high-school age when boys and girls really have a mind to grapple with mature thoughts.*

*Could we tentatively think of two hours a week of solid educational effort? But what present youth worker is fitted to direct such an enterprise?*

*In the meantime our present open door is the summer, and all programs which involve periods of a longer consecutive time together than an hour meeting (such as week ends).*

# ALUMNI NOTES

## *Compiled by* EULALIA *and* DAN WILLIAMS

1951. *George and Marion Burton* have accepted a call to the Congregational church in Galesburg, Michigan.

1951. *Henry A. Campbell, Jr.*, has gone to the Millard Church in Chicago, Illinois.

1950. *Jan Hermelink*, former world church fellow, was married to Ulricke Ohmstede on October 13, 1951. Address: Anna Peters Str. 59, Stuttgart—Sonnenberg, Germany.

1949. *Walter Noffke* presided over the week of dedication of the new St. Matthews Evangelical and Reformed Church at Evansville, Indiana, beginning on October 11. The week included five preaching services on the theme of the nature of the church. *Nevin Danner*, executive secretary of the Council of Churches, brought greetings.

1948. *Kenneth Kinnear* is in his fourth year of service as head of Plymouth House, the Congregational student center at the University of California, 2345 Channing Way, Berkeley 4, California. The Kinnears' daughter, Elizabeth, is nine months old.

1947. *Bob and Annabelle Clark* have moved to St. Louis, where Bob is assistant minister and director of religious education in Pilgrim Church. Address: 9001 Cardinal Terrace, Brentwood.

1947. *Chaplain* (*Captain*) *Edwin Gomke* has been serving in Korea for several months, part of the time in front-line duty. He expects to remain in Korea for at least another six months. Address: 15th Repl. Co. Cadre, 1st Cavalry Division, APO 201, PM, San Francisco. Mrs. Gomke is at Draper, South Dakota.

1946. *Dayton and Mary Hulbert* are in Bon Air, Virginia. Dayton is carrying two positions, one as special representative of the Union Central Life Insurance Company, and the other as minister to servicemen for the Richmond Baptist Association. Mary writes that, in spite of this strenuous schedule, Dayton and all the family are thriving.

1946. *Graham and Carobeth Waring* are at Lawrence College, Appleton, Wisconsin. Graham is teaching religion and humanities.

1944. *Ruth Sprague* is director of religious education at the Second Congregational Church, Waterbury, Connecticut.

1941. *Julian and Jeanette Keiser* have a fourth daughter, Joy Elizabeth, born in Chicago, November 10, 1951.

1941. *Gene and Betty Meyer* saw the fruition of two years' work when the new Church of the Open Door was dedicated in Webster Groves, Missouri, on October 6, 1951. *Dan Williams*, '34, preached the dedication sermon. *Ervine Inglis*, '21, participated in the service.

1941. *Jack von Rohr* has been promoted to the chairmanship of the department of religion in Pomona College, where he has been teaching for a number of years. The Alumni editors enjoyed a visit in Jack and Helen's home earlier this year.

1940. *Al and Marilee Scaff* are at Pomona College and were also gracious hosts to the Williamses on our visit to California. Al recently read a paper on his researches in the Claremont community at the meeting in Chicago of the American Sociological Society.

1939. *Albert Ickler* writes from Germany: "On October 12, on the birthday of our Dorothy-Elisabeth, our second daughter and fifth child Barbara was born. . . . All of us are well. . . ." Address: (21b) Bochum, Am Stadion 5, British Zone, Germany.

1937. *Roland D. Elderkin* is teaching at Florida Southern College in Lakeland, Florida.

1936. *Stuart Anderson*, now president of the Pacific School of Religion, addressed the Chicago Congregational Club in October on "The American Proposition."

1933. The *Verdette Walters* are returning to this country in December. They are to be stationed at Fort Ord, California. A daughter, Carolyn Gay, was born October 6, in Nürnberg.

1932. *Eula* (*Schlatter*) *Merenbach*, who now resides in Beverly Hills, California, spent

part of the summer in Chicago with her son Dennis, who was studying piano with Rudolph Ganz. Eula has completed advanced work in theology at the University of Southern California and has been active in community affairs.

1930. *Chester and Margaret Fisk*, after a fourteen-year pastorate in Hanover, New Hampshire, are moving to Tacoma, Washington, where Chester will be minister of the First Congregational Church.

1930. *Walter Giersbach*, president for eleven years of Pacific University in Forest Grove, Oregon, writes of the "goodly fellowship of Chicagoans in the Northwest." *John Berry*, '35, is head of the sociology department in Pacific University. *Clarence McCall*, '38, is pastor of the First Congregational Church of Forest Grove. *John Hanchett*, '41, is pastor of the Federated Church in Kellogg, Idaho. Walter's school has just received a million-dollar bequest, the largest ever made to a Pacific Northwest college.

1930. *Ray Oshimo*, dean of the theological school at Doshisha University, Japan, has sent a woodcut print of a Japanese spring garden to *Charles Brewster*'s church in Manhattan, Kansas, recently devastated by flood. Ray wrote, "This little print is an answer in a very, very small way, of the Japanese people, for all that you have done for us. May it symbolize our Christian love and fellowship to all the Christians of America."

1928. *Howard Stone Anderson* was installed as minister of the Scarsdale Congregational Church, Scarsdale, New York, on September 23, 1951.

1924. *Clifford Manshardt* has resigned his position as director of the Bethlehem Community Center in Chicago, where he has been for ten years, to become cultural officer of the American Embassy in New Delhi, India.

1914. *Percival C. Packer* has moved from Hancock, Minnesota, where he has been eleven years, to become minister of the Congregational church in Roberts, Wisconsin.

## In Memoriam

1905. *Dr. Orrin R. Jenks* died on June 17, 1951, in Aurora, Illinois. He was born in Rockford, Minnesota, in 1868, and after his university and seminary training was pastor in Wisconsin, Minnesota, and Illinois. He became president of Aurora College in 1911, in which position he served until retirement. Word of Dr. Jenks's passing comes from his daughter, Mrs. Miriam J. Perry, alumni secretary at Aurora College.

# BOOK REVIEWS

## An American Family

*(A Drama in One Act.) By Fred Eastman. Samuel French, 1951. 37 pp. $0.40.*

Here is another play about the Curtis family. The many individuals and groups who have enjoyed Dr. Eastman's *Bread* and *Our Lean Years* will be glad to see the familiar characters of those one-act dramas appear again in this new play. Grandma Curtis on her ninetieth birthday is the same indomitable personality whom we have admired in the earlier episodes of the family history. In her old age she continues to be a respected and helpful member of the family circle. She represents the living influence of the past and encourages the younger generations to uphold the ideals which were dear to their ancestors. Her grandson, Jim Curtis, who was the wayward adolescent boy in *Bread*, has become a successful farmer and community leader and in 1946 was elected to Congress. During his absence from the community the central committee of his political party in the district has come under the controlling influence of Hugh MacDonald, an old enemy of the Curtis family, who dishonestly gained possession of the book containing the names of Jim's supporters in the district. The play is the story of what happens on the day when Jim returns from Washington and is informed that the central committee has decided to give the congressional nomination to MacDonald instead of to Jim for the next election. In the scene which takes place in the living-room of the Curtis farmhouse, MacDonald criticizes Jim for refusing to vote for certain farm bills, for spending three months in Europe trying to help European farmers, for favoring world government, and for approving an increase in taxes. Jim makes an impressive defense of his internationalism and points out the dangers of the isolationism of MacDonald. Jim's son Tom suddenly recovers the lost book and reveals MacDonald's underhanded methods in taking and using it. Fortunately, Tom has had the ingenuity to make a tape recording of this political conference by hiding a microphone under Grandma's apron. We are sure that, when this recording is played over the local radio station, Jim's constituents will rally around him again and will return him to Congress.

The play leaves us with the strong religious conviction that God is always on the side of truth, love, and justice and that eventually righteousness will triumph. As Dr. Eastman has been teaching through his classes and his books, it is the effect which a play has upon its audience that determines whether it is religious or not. Certainly *An American Family* qualifies as religious drama, for it not only stirs our admiration for Jim but gives us a stronger faith in the power of God as he works through individuals and families who put their trust in him and seek unselfishly to serve him and their fellow-men.

Dr. Eastman has rendered a distinctive service in completing this trilogy of one-act plays which trace the development of one American family during this past quarter-century. In these years when family life has been seriously threatened by many destructive influences, it is helpful to have these three glimpses of a family which bravely has met adversity and temptation and unitedly has maintained its faith in the fatherhood of God and the brotherhood of man. We can hope that the church people in many communities will want to present these plays either in a single program or in a drama series. Surely such use of them would strengthen the spiritual roots of family life in this country.

This play is good education for Christian social action. It seems especially appropriate for this pre-election year, for it deals with agricultural and international problems, which no doubt will be issues in the next general election. It points out the need for electing the right kind of representatives—those who understand the grave crisis which now confronts our civilization and will favor shipping food rather than atomic bombs overseas. This new play by Dr. Eastman should stimulate church

people to political action in efforts to send men like Jim Curtis to Washington.

During these years that Dr. Eastman has been professor of biography and drama at Chicago Theological Seminary he has kept close to the heart of America. He has been sensitive to its spiritual needs and aspirations. He has felt the pulse of American life and carefully has recorded it in vivid character portrayal as in this latest work. By so doing, he has helped us to appreciate and to cherish what is best in our religious and cultural heritage.

CHARLES BREWSTER

*Manhattan, Kansas*

### NEW RELIGIOUS DRAMAS

*Voices. By Elizabeth T. Shrader. Baker's Plays, 1951. 29 pp. $0.40. No royalty.*

*Our Christmas Heritage. By Bessie M. Stratton. Baker's Plays, 1951. 24 pp. $0.40. No royalty.*

Mrs. Shrader's dramatic service of worship, *Voices*, is divided into three parts. The first deals with mankind's despair, the second with concrete examples from the mission fields of India and Africa. (Much of this second part she condensed and adapted from *Lost in the Stars*, the musical drama Maxwell Anderson made from Alan Paton's *Cry, the Beloved Country*.) The third part pictures modern Christians in various countries, carrying the Gospel to those who have the greatest need for it. The weakness of this third part is that the author gives its message primarily in words rather than deeds.

The service had a moving effect when it was produced at the General Council of Congregational Christian Churches, held in Cleveland, Ohio, a year or more ago.

What might have been a simple and lovely service, visualizing the contributions of various European peoples to the tradition of Christmas, is weakened in *Our Christmas Heritage* by Miss Stratton's introduction of two miracles. One shows how a poor child's gift of poinsettia leaves suddenly bursts into glorious crimson bloom. The other shows a poor child in a manger suddenly transformed into the Christ Child. Real drama grows out of characters in struggle. When an author uses a miracle to achieve her effects, she loses the dramatic struggle of characters and the sympathy of the congregation, which, though it may accept the miracles of Jesus in the Bible, will probably have serious doubts about the miracles invented by playwrights.

FRED EASTMAN

### PRAYER BOOK

*Edited by Karl H. A. Rest. Christian Education Press, 1950. 184 pp. $1.50.*

Mr. Rest chose for his guiding principle in this selection the need of the family circle for the personal devotions of its members. With this need in mind, he has assembled nearly three hundred prayers under such headings as "Evening," "Morning," "Thanksgiving," "Aspiration," "Fellowship," "Contrition and Confession," "Intercession," "Sickness," "Sorrow," "Bereavement and Death." His selection includes both ancient and modern prayers. Not all of the modern have the dignity or spiritual depth of the ancient. Nevertheless, the book should find wide usage in family circles. The publishers have done an unusually fine job in format, printing, and binding and in keeping the price reasonable.

FRED EASTMAN

### HANDBOOK OF DENOMINATIONS IN THE UNITED STATES

*By Frank S. Mead. Abingdon-Cokesbury, 1951. 207 pp. $2.75.*

If one were to read this book through, he would have a fair picture of the American religious scene and of the principal actors in it. This is far more than a handbook of denominations. It includes such diverse elements as Baha'is, Buddhists, the Salvation Army, and the Old Catholic churches. Over two hundred and fifty religious communions are presented according to their history, doctrine, organization, and present status. Twenty-one Baptist groups, as many Lutheran bodies, and nineteen Methodist communions are differentiated, and I cite these statistics merely to illustrate the careful attention the author has given to the entire complex religious picture of this

nation. Parishioners often ask their pastors about some obscure sect or cult, and in all probability the pastor has not even heard of it. It would be well, therefore, for him to have this book at hand for expert guidance and for latest statistical information. The reporting is comprehensive, objective, but also sympathetic. It is arranged in convenient fashion, that is to say, alphabetically, and a table of church membership and a glossary of religious terms complete the work.

MERVIN M. DEEMS

### AUGUSTINE

*Introduction to St. Augustine "The City of God," Being Selections from the "De Civitate Dei" with Translation and Commentary by R. H. Barrow. Faber & Faber (Macmillan), 1950. 288 pp. $6.00.*

*Stromata—I/Sancti Augustini Sermones XVIII. By D. C. Lambot, O.S.B. Bruxelles, 1950. 151 pp.*

*St. Augustine, "Against the Academics." Translated and Annotated by John J. O'Meara. ("Ancient Christian Writers," No. 12.) Newman Press, 1950. 213 pp. $3.00.*

Mr. Barrow has selected passages from Books i, ii, v, xii, xiv, xv, and xviii of *The City of God* which lead up to the nineteenth book, nearly all of which is given. The hope is that the general public may be encouraged to read at least parts of this important work, that students of the classics may also be intrigued to study Christian classics, and, finally, that people may read the actual words of a great man rather than what someone has written about him. Toward achievement of these goals the compiler places translation and text on opposite pages and adds his own scholarly commentary (further enlarged by notes) upon Augustine's writing. Readers of Augustine benefit by having the English translation opposite the Latin text, and the commentary is very well done, but the general attractiveness of the book suffers by its poor arrangement in which notes are added to notes.

D. C. Lambot continues his scholarly work by editing eighteen sermons of Augustine, noting at the bottom of each page the variant readings of the collections and codices of the sermons. This is first in a series of patristic and medieval studies under the general editorship of Christine Mohrmann and Johannes Quasten.

Augustine's treatise *Against the Academics* (*Contra Academicos*) is freshly translated as the twelfth volume in this valuable series of "Ancient Christian Writers." It follows the plan of the other works in the series: an introduction, the translation, and scholarly notes upon the work. In the opinion of the translator the *Dialogues of Cassiciacum*, of which the *Contra Academicos i* comes first, are not to be trusted in every detail, though they are not entirely fictional either. However, their historicity is attacked in order to preserve the integrity of *The Confessions*. But it is also pointed out that at the time this work was written Augustine probably had in mind a synthesizing of Neo-Platonism and Christianity. Readers of the "Ancient Christian Writers" series find selected works of the Christian Fathers presented in attractive translation, easy to read, with adequate introductions and scholarly notes.

MERVIN M. DEEMS

### I AM A PROTESTANT

*By Ray Freeman Jenney. Bobbs-Merrill, 1951. 239 pp. $2.75.*

The other evening I had occasion to address a men's club on Protestantism and took with me this book emphasizing that it was written especially for laymen. The book offers much homiletical material and reflection upon the situation in which Protestants find themselves. Since the author is pastor of a large and cosmopolitan community church and since he has served as dynamic leader in the Church Federation of Greater Chicago, his writing portrays a broader appeal—a more healthful sort of Protestantism, if I might be permitted the word—than is sometimes the case in books concerned with a similar theme. After dealing with the question, "Why we are Protestants," the author moves to a consideration of the beginnings of the Protestant Revolt, including brief references to the great reformers, and then discusses the underlying

beliefs of our position. The last third of the book examines the prophetic mission of Protestantism in its cooperative endeavors (including a choice critique of Flynn's *The Road Ahead*), in its world appeal, and in the ecumenical church. The final chapter presents a personal appeal, "Do You Belong?" Dr. Jenney holds no personal animus against Roman Catholics or their church, though he holds the line against any sort of attempt at religious-political encroachment. But the broad basis upon which the main theme of the book is constructed greatly enhances the value of its message. It is a good book to place in the hands of a layman who would like to experience more of the warmth of religious concern which characterizes Protestantism at its best.

MERVIN M. DEEMS

### THE EPISTLE TO THE HEBREWS

*By William Manson. Hodder & Stoughton, 1951. 197 pp. 10/6.*

The older view of this epistle, suggested by the title, was that it was written for the conversion of the Jews. The modern critical view, represented in the commentaries by Moffatt and Scott, is that it was written to gentile Christians, the concern with the Jewish cultus being merely a foil by which the author could bring out the finality of the Christian religion. Dr. Manson feels rightly that the latter view is unsatisfactory, since it fails to connect the writing with a real historical situation. He urges that it is addressed to a Jewish Christian group in Rome which was tempted to return to the synagogue, or at least to make too much of the cultus aspects of Judaism. So Paul in his letter to the Romans was much concerned with Jewish Christians who were tempted to make too much of the legal aspects of Judaism. Manson dates the letter about A.D. 60. The proposal is very ably presented. We must at least recognize that elements of Judaism remained a very real occasion of difficulty for Jewish Christians, and, indeed, for so long that the early dating proposed here is not required.

AMOS N. WILDER

### A FRESH APPROACH TO THE NEW TESTAMENT

*By H. G. G. Herklots. Abingdon-Cokesbury, 1950. 165 pp. $2.00.*

"The attempt here is made to take the reader through some of the stages by which the New Testament came into being, as if he lived in the age for which it was written." Students of the New Testament ordinarily study separately, first, introductions to its literature, then histories of the apostolic age, and, further, books on early Christian thought. The method of the present book combines these approaches for the layman and adds a very praiseworthy sense for the life-situation of the early Christians. With this is combined an ingratiating style and a warm sense for the Christian Gospel. The book will be specially useful for those who wish to center New Testament study about the living faith of the church rather than about the writings particularly, yet a thoroughly informed view of the critical and historical problems underlies the presentation.

Emphasis is thrown on the fact that the canon gives us the "propaganda literature of a widespread and successful missionary movement." There is a constant reminder of the importance of the oral tradition in the church, not only in its preaching, but also in its teaching, worship, and controversy. The chapter on "Hymns, Creeds and Catechisms" offers to the general reader aspects of the writings which so far have been recognized chiefly by scholars.

AMOS N. WILDER

### THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS

*By John A. Allan. ("Torch Bible Commentaries.") Macmillan, 1951. 91 pp. $1.50.*

This is another of the slim volumes of this series written for the general reader on the basis of modern biblical study and with a view to highlighting "the living message of the living God." The introduction, commentary, and "essays" in the book are well written and will be of decided help, though one wonders if so brief an exposition can be alto-

gether satisfactory. The chief feature lacking in the treatment is recognition of the antinomian party which, along with the Judaizers, appears to have been an important factor in the crisis to which the epistle is directed.

AMOS N. WILDER

### THE GREAT REVIVALISTS

*By George Godwin. Beacon Press, 1950. 220 pp. $2.50.*

Mr. Godwin has given us a study of several great "revivalists" and of the religious movements which they inaugurated. Among those considered are Peter the Hermit, Martin Luther, John Calvin, Jonathan Edwards, John Wesley, Dwight L. Moody, William Booth, and Evan Roberts.

Just what Mr. Godwin's qualifications are for the task he has undertaken is by no means clear. He appears to be familiar with Le Bon and Freud and Jung. He has even read William James and Starbuck and Leuba, but he sees little that is constructive in either the men or the movements he describes. Luther for him is thus a most remarkable man whose moral assets included the queen of the virtues, courage, but who was nonetheless a coarse, fanatical, peasant-priest who thought nothing of taking mistresses from among the nuns and bragged about it and who became the "lick-spittle" of princes without whose aid his church could not have been established. Calvin he describes as fully as fanatical as Luther and far more bloodthirsty. Jonathan Edwards was a psychopath with a morbid appetite for horrors who created and fostered a religion of fear and did a great deal of harm. John Wesley he sees as a frail little man whose life was dominated by a "mother-fixation." His conversion he explains as "the eruption of the prepared unconscious and the imperative resolution of a painful situation." William Booth of the Salvation Army was allergic to every sort of pleasure and beauty and joy. Moody was a thick-set, swarthy man with coarse face and sensual mouth, as undistinguished in appearance as he was in mind, who in his own flamboyant, vulgar fashion was a sincerely religious man. In all these revivalists, from the earliest times down to the present, Mr. Godwin sees psychological abnormality, not that of genius but rather of psychopathy.

The fundamental weaknesses of this book are the failure to recognize the fact that psychopathic reactions themselves may be constructive, problem-solving experiences and the strange assumption that any solution of an oppressive sense of guilt can take place without profound intellectual stirring.

Most irritating is the fact that sweeping and often slanderous charges are made without any reference to the sources of information.

The surprising thing about this book is that it bears the imprint of a reputable publishing house.

ANTON T. BOISEN

*Elgin, Illinois*

### A HISTORY OF THE CURE OF SOULS

*By John T. McNeill. Harper, 1951. 371 pp. $5.00.*

Even a Hollywood press agent could not summon up enough superlatives to describe accurately how well this book accomplishes what it sets out to do. There is no one else in the world who could have written it except the author, whose illuminating thoroughness has won for him a reputation second to none among modern church historians. Beginning his interest in the history of the cure or care of souls more than a quarter-century ago, Professor McNeill has spent years compiling the materials necessary for the writing of this comprehensive book.

Nothing like it has ever been done before. Merely as a piece of historical research, the scope and accuracy of the volume are breathtaking. But when we add the fact that this is a comprehensive historical account of the very interests which we now call pastoral psychology, the book becomes indispensable for the pastor as well as the scholar and will be an invaluable reference work for both.

There are fourteen chapters, each devoted to a comprehensive historical statement about a major period or group, plus a concluding and interpretative chapter. One of the great merits of the book is that each chapter about a group tries to bring its story completely up to

date; thus the chapter on Lutheranism, for instance, does not stop with Luther or his immediate followers but comes right up to Lutheranism in the twentieth century. This is the hardest kind of history to write but the most rewarding to read.

If any modern pastoral counselor needs reassurance that his function is important, the author is prepared to assure him. He writes:

> Whatever may be the future importance of this new science [of psychiatry] it is abundantly evident that the role of the religious physician of souls is not played out. In the stresses of the present century, his function seems, indeed, to be expanding. He stands in a long and honorable tradition, although, through the neglect of historians, the record of it has been largely concealed from him. The danger of the contemporary besets him. It is my hope that this book will enable him to see his own difficult task in something like its true historical perspective, and to gain an invigorating awareness of his membership in a unique and sacred profession that spans the centuries. The book is designed, too, to introduce to a wider class of readers a province of history of which there exists no other general treatment.

No better statement of the book's usefulness could be made.

In the last analysis there is an implicit appeal in Professor McNeill's book, addressed, on the one hand, to the secular experts that they might comprehend the tradition and the context behind their current concern and, on the other hand, to us pastors that we might understand our varied but honored history as soul guides without necessarily relying only on those insights available to our predecessors.

SEWARD HILTNER

### MONDAY TO FRIDAY IS NOT ENOUGH

*By Frederick M. Meek. Oxford University Press, 1951. 240 pp. $3.00.*

The *Saturday Review of Literature* recently observed, "Most of us have ninety-nine percent of our time and energy taken up with the problem of how to get from Monday to Friday." One Boston preacher holds that, if this be true, it ought not to be so. And Dr. Meek, of Old South Church, makes his answer to the disturbing declaration the title of his collection of twenty-five sermons, which exhibit the necessary unity of life from Sunday to Sunday.

Since in the Foreword Dr. Halford Luccock reports that our new Declaration of Independence reads, "All men are cremated equal," it were well the stout stuff of which this book is composed is available to the Christian people of Boston and to all points radiating from that once Hub of the Universe. The "Letter to the Average People," by Dorothy Sayres, and quoted from *City Temple Tidings* (London), is worthy of any volume on current religion, when it observes the inconsistency in calling the expression "God ordains" anthropomorphism, while regarding the phrases "Nature provides" or "science demands" as objective facts.

One will find here direct challenge to an unbelieving and, what is more, to an un-Christian generation. It is refreshing to find the Gospel preached not without power in a historic stronghold of Protestant faith. These incisive pages will refresh the faith of clergy and laity alike.

ALFRED W. SWAN

*Madison, Wisconsin*

### THE INTERPRETER'S BIBLE

*A Commentary in Twelve Volumes. Vol. 7: Matthew, Mark. Edited by Nolan B. Harmon, with George A. Buttrick, Walter Russell Bowie, Paul Scherer, John Knox, and Samuel Terrein. Abingdon-Cokesbury, 1951. 917 pp. $8.75.*

The first volume of *The Interpreter's Bible*, the first comprehensive commentary in fifty years, is now available, but it is Volume 7, with fourteen articles introductory to the New Testament, and the texts, exegesis, and commentary on Matthew and Mark. Volume 8, on Luke and John, will appear next. The texts are the Authorized Version and the Revised Standard Version in parallel columns at the top of the page. The middle of the page carries exegesis, and the bottom of the page, often more than half of it, and the most important part, sets forth the exposition. Introduction to and exegesis of Matthew are by Sherman Johnson, professor of New Testament at Episcopal Theological Seminary;

the exposition by George Buttrick of the Madison Avenue Presbyterian Church, New York. Introduction and exegesis of Mark are by Frederick Grant, professor of biblical theology at Union Theological Seminary, New York; the exposition by Halford Luccock, professor of homiletics at Yale Divinity School.

One breaks open the first volume of such a work with proper awe of the 146 authors and the one-million-dollar investment, with gratitude for the genuinely ecumenical scholarship evident, and with hope. The hope lies in the deep desire that the work contain the historical interpretations with which the familiar and less familiar passages are associated and yet add also some fresh insights to "illumine the sacred page" and make it relevant to our desperate, hungry, and wistful times.

The workmanship is thorough and not cumbered with too much textually critical material. The exposition has good coverage and brings the last half-century into the picture. Not inconspicuous is the use of poetry, in couplet or quatrain, from Tennyson to Sandburg, to season almost every page. The emphasis is both evangelical and modern, personal and social. It is reverently Christian and notably ethical in impress.

Turning up Buttrick on Matt. 23:9 ("And call no man father upon the earth: for one is your Father, which is in heaven"), one finds:

> There cannot be brotherhood without Fatherhood! The politician tries to equate brotherhood with democracy. But they are not equal. . . . The rallying cry of the French Revolution was *Liberté, Egalité, Fraternité*. The important word came last, and too late. . . . By misuse of "liberty" and a vain clutching at "equality" we have broken "fraternity." In the attempt to be our own god, to live apart from the family and the Father's care, we have become orphans. That problem besets every attempt at human brotherhood. . . . There is but one Father.

This at least points the answer to the tragic struggle between liberty and equality a hundred and fifty years after the French Revolution.

Turning to Luccock on Mark 11:15–19 ("The Cleansing of the Temple"), one expects and finds some vigorous words:

> All this points to a crucial battlefield for Christianity, the struggle of the rights of people as over against the love of money which is the root of all kinds of evil. . . . Jesus was the great upsetter. . . . The first commandment of entrenched power is, "Thou shalt not upset a cash register." But do we get into the battle? Some do not even see it. Others say, "It is not our fight. Religion is a 'spiritual affair.'" One wonders what such folk make of this highly "unspiritual" Jesus as he went into action against abuse. . . . Christianity is more than social reform, but if it never issues in social reform, if it has no room for the prophet in action, it is salt that has lost its saltness. . . . The word "reformer" has acquired an unsavory connotation—partly because of the large and successful twentieth-century campaign to villify the Puritan, until, to people who cannot or will not check caricature by history, he has become a stock figure of disdain. Besides, there is much blind scorn for the "reformer" which is fostered enthusiastically by those who profit by the absence of reform. Against such a background this picture of Jesus in daring action as a reformer of evil conditions should enlarge our understanding of him, and sharpen our remembrance of the indispensable place of the reformer in the Christian church and life.

Well, this commentary will be "relevant," if it keeps up this pace. This volume creates an expectant appetite for the others that are to follow. *The Interpreter's Bible* will contribute most to a permanent message and reach the dimensions of enduring truth if it preaches to the conscience of the twentieth century. And that will leave scope for subsequent commentaries in the centuries to come. For an Eternal Gospel must be perpetually reinterpreted, until the Word becomes Life forever.

ALFRED W. SWAN

*Madison, Wisconsin*

VANDERBILT STUDIES IN THE HUMANITIES

*Vol. I. Edited by Richmond C. Beatty, J. Phillip Hyatt, and Monroe K. Spears. Vanderbilt University Press, 1951. 275 pp. $3.50.*

This is a volume of essays by fifteen members of the faculty of Vanderbilt University. Its title suggests the contents, wherein "the humanities" is defined in its broad but specific classical meaning. In his Preface, Chancellor Branscomb presents the book as evidence of "the range and quality of work in the Humani-

ties at Vanderbilt." He goes on to state that the unity of such work is "a growing experience." Perhaps at a later stage of growth, the volumes to follow will have a unity more amenable to review than does Volume I.

Certainly this collection of essays offers the reader a wide range of material, representing subjects in which professors of English, history, religion, and languages—writing not as departmental specialists but as individual scholars—are interested. Each essay is of high quality and merits publication. The subjects range from a partisan analysis of modern southern literature to an expansive analysis of problems of methodology in biblical research. Among others, Petrarch, Ben Jonson, Keats, William Penn Warren, Christopher Fry, Milton, and Sir Edward Coke are subjects for study, along with the short story, the authorship of Jeremiah, and the motif of friendship in Middle English literature.

These are valuable articles. The volume, however, has the aspect of being a too miscellaneous collection of essays. The sole criterion for the inclusion of its contents seems to be that of being subjects in which the competent authors are themselves interested. The target at which the book, as a book, aims remains elusive.

MALLARY FITZPATRICK, JR.

*Detroit, Michigan*

### THE SUPERSTITIONS OF THE IRRELIGIOUS

*By George Hedley. Macmillan, 1951. 140 pp. $2.50.*

The problems presented by a secular-minded people are, like the weather, a perennial topic of conversation among any group of religious leaders. But who ever does anything about it? Your answer, after reading this little book, will probably be: George Hedley. A Methodist, with a Ph.D. in biblical archeology, Dr. Hedley is professor of sociology and economics at Mills College, Oakland, California. This excellent volume stems from his lectures on this theme to students in various colleges and universities and on two occasions, in 1951, at national meetings of the NEA.

Deploring the extent to which so many otherwise intelligent people are dominated by superstition in the realm of the religious, the author goes on to demonstrate how much better they would understand themselves if they knew whence their dearest values came. It is this very act of rejecting religion without reasons that is the mark of irreligious superstition. Yet, it is the religious people, by whose measure the world will judge the faith which they possess, who are most to blame for the current contempt of religious faith and religious institutions.

As a very proper and effective antidote to this unhappy condition, Dr. Hedley undertakes an examination of what he estimates to be the ten most prevalent superstitions of the irreligious. In a simple, but extremely penetrating, manner he presents the familiar arguments advanced by the host of irreligious persons in our society and then counters with the facts known, apparently, only to religious persons. It would be unfair to the potential reading public to list these superstitions, lest someone might feel that he did not need to read the book. Actually, every minister, and every teacher of religion, ought to have this material at the tip of his fingers and on the tip of his tongue. It is potent ammunition for those all-too-frequent encounters with the cynical and religiously illiterate of our generation.

Asserting that the irreligious may be discovered to be much more religious than they like to think they are, Hedley puts to them this challenge: "Religion today is in no stage of arrested development. It is high time that the vocal opponents of religion should show cause that the same rightly may be said of them."

GEORGE D. ALLEY

*Dundee, Illinois*

### CHRISTIAN FAITH AND PRACTICE

*By Leonard Hodgson. Scribner's, 1951. 116 pp. $2.25.*

This little book with scarcely more than one hundred pages is an excellent abbreviated discussion of the central doctrines of the Christian faith. Its author, Leonard Hodgson, who is professor of divinity in the University of Oxford, first held the chair of moral and pas-

toral theology. In that position he decided to offer a course of lectures each year on Christian faith and practice which would be open to all members of the university. These seven lectures, delivered in substantially the same form for eleven years at Oxford, are the contents of this volume published in September of this year. Professor Hodgson states his purpose for this series of lectures thus: "Here in seven lectures I attempt to give a synoptic view of what Christianity is." He does that very thing, and well! The author is an Anglican, an intellectual worthy of great respect, and, above all else, a Christian of very great insight. Theologically, I think it would be fair to call him a "Liberal" because, while he acknowledges the importance of revelation, he repeatedly asserts that the Christian creed is essentially empirical and historical. This is the kind of book that the average college student, seminarian, or minister can pick up and enjoy and at the same time feel that he is biting into something "meaty."

DAVID M. HELD

*Oak Lawn, Illinois*

### PROTESTANT THOUGHT IN THE TWENTIETH CENTURY

*Edited by Arnold S. Nash. Macmillan, 1951. 296 pp. $3.75.*

This book fills a recurrent need for a contemporary survey of the movements of thought within the various theological disciplines and at the same time demonstrates the great gap between religious thought in academic centers and in the churches. In this volume twelve contributors outline the major achievements in their own special fields.

Perhaps the weakest chapter in the book is the editor's introductory essay. There seems to be little connection between his Tillichian analysis of "the end of the Protestant era" and the actual movements of thought which are depicted in many of the chapters which follow. Both Nash and some of his contributors seem to think that there is no live option in contemporary Protestant thought but neo-orthodoxy. In some of the essays this bias distorts the writer's conclusions. On the other hand, Ernest Wright's account of Old Testament studies and George Williams' survey of the achievements of the church historians and of the changing attitudes toward church history itself are models of fair factual presentation. Walter Horton gives a reasonable interpretation of the contemporary situation in Protestant theology. C.T.S. readers will enjoy his warm appreciation of Wieman's permanent contribution. Some of the essayists, like George Thomas and H. Shelton Smith, make the dubious assumption that Christian truth cannot be expressed in terms of a naturalistic metaphysic, and Thomas in his survey of the major American philosophies of religion from Royce to Hartshorne levels an accusing finger at one and all for what he says is their tendency to "interpret religion primarily as an *individual* rather than a social thing" (p. 97). In this view he seems far from the mark because of his apparent identification of "social" and "ecclesiastical." Other chapters by Charles Gilkey, H. S. Leiper, and John Mackay deal ably with twentieth-century preaching, the ecumenical movement, and the various attitudes within Protestantism toward other religions. Seward Hiltner makes a very real contribution in his analysis of the currents of thought which have made the modern approach to pastoral work possible. Especially valuable is his emphasis on the development of a "pastoral theology" grounded in the actual empirical study of individual and social experience.

PERRY LEFEVRE

*Galesburg, Illinois*

### THE PROMISE OF DELIVERANCE

*By Dan Wilson. Pendle Hill, 1951. 32 pp. $0.35.*

Maintaining the refreshing prophetic tradition of Pendle Hill pamphlets, Dan Wilson in *Promise of Deliverance* sets forth a theology for the contemporary man which is an antidote to both the overoptimistic pre–World Wars liberal and the overpessimistic neo-orthodox. Without glossing over the ugly facts of our social and personal evils, the writer puts his magnifying glass on the Inner Light—the Living Christ Within—and convincingly reveals the promise of deliverance that is found therein.

There are some sweeping statements which need elaboration, but the essential message has a clear ring to it. This is not a defense of Quakerism. It is radical, primitive Christianity speaking to our time and will be of interest to those of differing religious persuasions.

LAWRENCE MCK. MILLER, JR.

*New Britain, Pennsylvania*

### HOUSEHOLD OF FAITH

*By Ralph T. Morton. Iona Community, Glasgow, 1951. 131 pp. $1.25.*

How should Christians be striving to live in the world today? This little book expresses the concern of the Iona Community and some of its thinking in the area of economic discipline. An investigation of the nature of the church and the pattern of its life is followed by a historical sketch of the changes in that pattern from the beginnings of the household of faith to the present. What is to be the pattern in our time? It has always been through the experimental minority that new life has come into the church. Any Christian group seriously trying to find the way of Christian living for today must be concerned with all the personal relationships of its members. We must recover our freedom of choice. "There must be groups of Christians with the will and the time to consider together how they should choose and support each other in their decision. For it is only the group of those who know that they are making their own decision together and in faith that can withstand persecution—and the most subtle and strongest form of persecution is the domination of ideas. Whenever we give up freedom of choice we have submitted." Two interesting appendixes contain the Iona Community's Scheme of Economic Discipline and a brief bibliography.

ARVEL M. STEECE

*Chillicothe, Illinois*

### WITH SINGLENESS OF HEART

*By Gerald Kennedy. Harper, 1951. 157 pp. $2.00.*

Here is a book for ministers with so much good in it that this short review cannot do it justice. If there is nothing new in it for you, it can open your eyes so you can get a better look at yourself.

In the first sentence of the first paragraph of the first chapter you will read, "The business of living is complicated enough in the best of times, but its chief difficulty is a failure to observe certain fundamental and simple rules." From there on for eight chapters and one hundred and fifty-seven pages, Bishop Kennedy clearly states and illustrates the fundamental rules for the ministry. They are simple only in the sense that they can be stated definitively, succinctly, and crystal-clear. They can be easily memorized. But it does not mean that they are "simple" or that they are easily practiced. After a thoughtful look this note of simplicity will not rob our "calling" of the challenge of difficulty to reach perfection. It is as easy to say "be single-minded" as it is to say "keep your eye on the ball" and as easily (?) done.

It is not difficult to state simply and to see clearly the necessity of having a dominant purpose to which all other purposes must be kept subservient. But it is a nice and rare art indeed when a man can control and keep in some planned relation the purposes, as numerous as the stars, that clamor, each as loud and forceful as the other, for individual dominance.

But things for the minister are even more complicated than that. He cannot be just *one* "person" with a predominant purpose. He has to be a multiplicity of "persons": preacher, critic, pastor, evangelist, revealer, repairer, saint, and leader. When in view of all this an experienced worker sometimes calls for help, we should not wonder, and it were well for beginners to beware.

Bishop Kennedy's book is above average as "advice" to ministers. Every beginner could read it profitably, and so could anyone who is concerned about his ministry's ineffectiveness.

MITCHELL T. ANCKER

*Chicago, Illinois*

### THE GOSPEL ACCORDING TO LUKE

*By Ernest Fremont Tittle. Harper, 1951. 274 pp. $3.75.*

It is unlikely that we shall have a finer exposition of the Gospel of Luke in our time than this one. It is a thorough, scholarly, sensitive, and powerful interpretation of the Gospel story. Written with a keen appreciation of the work and judgments of New Testament scholarship, it is exposition, not exegesis. Not a book of sermons, it is a massive presentation of insights that go into the making of great sermons. The author moves with care and deliberation about each passage and incident in Luke. He is concerned almost equally with telling what the Gospel meant when the incidents were occurring and what it means today.

When I finished the book, I did not find it difficult to believe that the Gospel is the good news of the Kingdom of God. Tittle is profoundly aware of the revolutionary character of the life and teachings of Jesus Christ. He knew—as all too few preachers seem to know—that the Gospel is God's way to a new world; it is God's hand on man's shoulder leading him toward the world of God's intention; it is a profoundly moving statement of God's probing dissatisfaction of life and the world as it is.

There is room for disagreement over the interpretation of some of the parables and other passages—a fact that would not disconcert Tittle one whit! Militarists and military-minded Christian leaders, who have anesthetized their conscience on this business of the support of war by reference to the incident of Jesus and the money-changers, will not like Tittle's handling of it. Churchmen who prize respectability above all other virtues will find their unhappiness increasing by the page as they work their way through this exposition.

It seems to me highly unfortunate that the publishers did not print the full chapter of the Gospel preceding the exposition of it. However, this would have been more of a convenience than a necessity, since most readers will read the Gospel before turning to the exposition. Tittle moved freely among various translations, using the one that seemed to throw the most light on the subject at hand.

Throughout his long and distinguished career as preacher and churchman, Tittle was classed as a "social radical," a fighter for social righteousness, and a social prophet. This, of course, is true, and the reason why it is true is found more clearly in this book than any other that came from his pen. There is a fitness about the fact that he had just finished this manuscript when he was called home by the One he had served so faithfully all his life. We are not straining the fact to say that it is Tittle's last will and testament to preachers of the Word.

HAROLD BOSLEY

*Evanston, Illinois*

### BY THE FINGER OF GOD

*By S. Vernon McCasland. Macmillan, 1951. 146 pp. $2.75.*

The title, based on a phrase from Luke, there juxtaposes the expelling of demons and the presence of the Kingdom. To the informed it hints the subject of the book, made clear in the subtitle, "Demon Possession and Exorcism in Early Christianity in the Light of Modern Views of Mental Illness." Four cases are analyzed and diagnosed: two cases of hysteria (Mark 1:23–27; Acts 16:16–18), one of epilepsy (Mark 9:17–27), and one of manic-depressive psychosis (Mark 5:1–20). These cases were selected because they alone contained sufficient detail to permit a classification of the pathology.

The author asserts that these miracle stories are an integral part of the oldest narratives and that the Gospel stories have not been heightened in the Matthaean and Lukan recensions and have, therefore, been transmitted accurately.

"The identifying feature of demon possession . . . is that it involves a partial or complete change of personality in the person said to be possessed. His normal self gives place to an abnormal personality believed to be that of a demon" (p. 12).

Analysis of the available data for the diagnosis in these narratives and in parallel ancient sources indicates the nonprofessional character of the data but points toward the description of the three types of psychoses suggested; all these are assertedly psychogenic in character and therefore therapeutically can be cured or alleviated through suggestion. This central thesis is clearly and adequately presented in a convincing manner with at-

tention to the modern psychiatric approach to such difficulties.

The reviewer would suspend judgment on the theory that the fact that Jesus healed by command alone without the use of incantation, charms, magical plants, or odors points toward his own conception of himself as under the benign possession of the Holy Spirit as the witness of his messiahship.

The book does revise correctly the widespread view that the words of the demons were originally thought of as testimonies to this messiahship. Rather they were words of protest and defiance.

Moreover, the book restores for many preachers a meaningful content to the exorcism narratives which for many liberals have appeared impossible to accept or to make spiritually profitable in sermons.

JAMES HARREL COBB

*Nashville, Tennessee*

### THE LIFE AND MORALS OF JESUS OF NAZARETH

*Extracted Textually from the Gospels of Matthew, Mark, Luke and John by Thomas Jefferson. Edited with an Introduction by Henry Wilder Foote. Beacon Press, 1951. 151 pp. $2.75.*

This is a reprinting of what is commonly known as the "Jefferson Bible." It is a compilation of the extracts from the Four Gospels which set forth the ethical teachings of Jesus. The first form of the compilation was made while Jefferson was in the White House in the winter of 1804–5, and, as Jefferson tells us, it was "the work of two or three nights only." Since Jefferson rejected the doctrine of the divinity of Jesus, he omitted all accounts of the miraculous or supernatural events found in the Gospels, recording only the moral precepts of Jesus, which he termed "the most sublime edifice of morality which had ever been submitted by man." Writing to John Adams in 1813 about his compilation, he states:

> I have performed this operation for my own use, by cutting verse by verse out of the printed book, and arranging the matter which is evidently his, and which is as easily distinguished as diamonds in a dunghill. The result is an octavo of forty-six pages, of pure and unsophisticated doctrines, such as were professed and acted upon by the unlettered Apostles, the Apostolic Fathers, and the Christians of the first century.

The first publication of "Jefferson's Bible" was in 1902; in 1904 Congress authorized a photolithographic reproduction, and since then there have been three other editions, none of which had an adequate Introduction. The purpose of this edition is to supply that lack, and this the present editor has interestingly done in twenty-six pages.

WILLIAM W. SWEET

*Dallas, Texas*

### THE SWEEP OF CHURCH HISTORY

*The Church around the World. By Mabel Brehm. Abingdon-Cokesbury, 1951. 125 pp. $1.50.*

*How the Church Came to Us. By Mabel Brehm. Abingdon-Cokesbury, 1951. 40 pp. $0.50.*

*Into All the World. By Mabel Brehm. Abingdon-Cokesbury, 1951. 40 pp. $0.50.*

The author of these booklets is chairman of the Family Life Commission of the Congregational Christian Churches, was instrumental in founding the Chicago Fellowship of Children's Workers, and has served as assistant moderator of the Chicago Congregational Association. Mrs. Brehm is the wife of Dr. William Earl Brehm of Des Plaines, Illinois, an alumnus of Chicago Theological Seminary.

To give juniors a sense of "the sweep of church history," Mabel Brehm outlines a course for vacation Bible schools. With stories in the children's pamphlets and detailed suggestions of the entire teaching procedure in the teacher's book, she portrays a few of the major events in the life of the church since its beginning.

A broad scope of suggestions reveals Mrs. Brehm's wide experience with juniors, her work as director of religious education, and her leadership in laboratory training schools.

The course surveys an important area. To children who, according to psychology, have just reached the age when meanings open beyond the immediate experience, a view of the

history of the church adds a new aspect to life. But it is with certain reservations that I see this book as a contribution to Christian education.

Exposed to the work as designed here, juniors, I feel, would be left with confusion of thought. For they must envisage the entire history of the church in ten days, and this with a suggested discovery of basic concepts and attitudes. The activities of the various missionaries plus the work and importance of the World Council are to be digested in a further two weeks. This robs the study of its inherent vitality. Yet with these limitations the church-school teacher will find good counsel in this set of books.

MARGARET I. REGIER

*Chicago, Illinois*

### RURAL PROSPECT

*By Mark Rich. Friendship Press, 1950. 184 pp. $1.50.*

Mark Rich, secretary of Town and Country Work of the American Baptist Home Missions Society, presents in popular style an enlarged concept of "the church's most immediate field"—the community. Made up of "people and real estate, plus cooperation or mutual love," this new kind of community emerging in rural America must encompass the *whole* life of *all* the people. To build it thus is the challenging job of the town and country church—under Jesus Christ.

The author works out his thesis with a large supply of sociological facts as well as true-experience situations. Just how have rural pastors and laymen in all parts of America raised falling churches to vigor sufficient to transform their communities? In six concise chapters (plus two of definition) he cites particular ways in which the community challenges the church and what resources the church can use in building the better community. As a sequel to his previous book, *The Larger Parish*, Dr. Rich in *Rural Prospect* substantially broadens America's basic literature on the rural church.

POLLY PAULSON

*Chicago, Illinois*

### PASTORAL CARE

*Edited by J. Richard Spann. Abingdon-Cokesbury, 1951. 272 pp. $2.50.*

Workers in the field of pastoral care constantly gain new insights from their work. Mr. Spann, director of the Commission on Courses of Study (for ministers) in the Methodist Church, used the findings of nineteen men to present a volume which attempts to help "every reader become a more skillful pastor to his people in the spirit of Jesus, the great shepherd." On the whole, the selections of treatises on the various aspects of ministering to a parish appear in a readable, logical style. Each chapter forms a useful whole. However, the chapters on "Christian Education" and "Children" show that the authors have little understanding of client-centered pastoral care as outlined in the first two chapters. The "Young Newly-weds" chapter offers suggestions but introduces an authoritarian attitude we must look at warily.

The sections on "Old-Age" and the "Heavy-laden" add greatly to the utility of this work, especially for the sensitivities portrayed, such as William Rogers': ". . . Individuals often are heavy-laden even when circumstances are favorable because they interpret their situations in unfavorable terms"; and Paul Maves's: "If it is personality which is valued, age has nothing to do with it." The book should prove most valuable to ministers who have already done some study in this field.

MARIE B. WILLIAMS

*Chicago, Illinois*

### PAUL AND HIS INTERPRETERS: A CRITICAL HISTORY

*By Albert Schweitzer. Macmillan, 1951. 249 pp. $3.50.*

Schweitzer began to write an introductory chapter to his *The Mysticism of Paul the Apostle*. When he finished, he had a 249-page volume which was published in 1911 under the title *Geschichte der Paulinischen Forschung*. W. Montgomery ably translated this into English, and it was published in England in 1912. We now have this English translation available in America.

*Paul and His Interpreters* is valuable to us in three ways: (1) it surveys European Pauline criticism up to 1911, each period being introduced with an elaborate bibliography; (2) it broadens our understanding of Paul by the varied resources of his "interpreters"; and (3) it gives us further insight into our great contemporary, Schweitzer.

As the subtitle indicates, the book presents a critical history of European Pauline criticism. Some of the important men and periods covered are as follows: Hugo Grotius started the scientific critical method on Paul in 1641. He separated exegesis from theological presuppositions. Pietism and rationalism followed this trend in the seventeenth and eighteenth centuries. F. C. Baur founded the Tübingen school of criticism, which traced the Pauline-Petrine opposition. The period from Baur to Holtzmann teems with critics and defenders of Baur's "positive criticism." Holtzmann's effort to unite the early-nineteenth-century extremes leads to "bankruptcy." The Ultra-Tübingen school of the late nineteenth century asks probing critical questions, thus raising new issues. The beginning of the twentieth century introduces an emphasis on comparative religion and mysticism in the study of Paul.

Packed between 1641 and 1911 are careful analyses of a vast array of Pauline critics and their works. *Paul and His Interpreters* covers Paul as *The Quest of the Historical Jesus* surveyed research on the life of Christ.

Woven within his historical analyses are interesting bits of Schweitzer's own thought and personality. He rides his well-known hobbyhorse, eschatology, in and out and around Paul's interpreters. He embellishes his history in a palatable manner, for example: Ritschl becomes an "undogmatic dogmatist." Interpreters of Paul (and pastoral prayers offered in churches) "neglect eschatology." Radical Pauline critics have been "rational and inconsistent"; conservative critics have been "consistent and irrational."

Schweitzer does so well with Pauline interpreters down to 1911 that the modern reader wishes the coverage would be brought up to date in this same work. Presently this is the book's tantalizing limitation.

HAROLD H. ZIETLOW

*Chicago, Illinois*

# HAMMOND LIBRARY EXTENSION SERVICE

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It is advisable that a list of five titles in their order of preference be submitted, since the first choice may not always be available. Upon returning a book, a new request for the next book should be sent, if it is desired.

The following is a list of new books added lately:

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| *Bible Study:* | ANDERSON, B. W. Rediscovering the Bible<br>KRAELING, C. H. John the Baptist |
| *Church History and History:* | BAINTON, R. H. The Travail of Religious Liberty<br>COMMAGER, H. S. Living Ideas in America<br>CRAIG, C. T. The One Church<br>HALL, C. W., and HOLISHER, DESIDER. Protestant Panorama<br>NATIONAL COUNCIL OF CHURCHES OF CHRIST IN THE U.S.A. Christian Faith in Action |
| *Psychology:* | DALY, MAUREEN. Profile of Youth<br>FLESCH, RUDOLF. The Art of Clear Thinking<br>OVERSTREET, B. W. Understanding Fear: In Ourselves and Others<br>PARKHURST, HELEN. Exploring the Child's World<br>STRAIN, F. B. "But You Don't Understand"<br>ZIMAN, E. A. Jealousy in Children |
| *Philosophy, Theology, and Science:* | BERNERI, M. L. Journey through Utopia<br>BRUNNER, EMIL. The Scandal of Christianity<br>FERRÉ, N. F. S. The Christian Understanding of God<br>MARITAIN, JACQUES. The Philosophy of Nature<br>MUMFORD, LEWIS. The Conduct of Life<br>NATHANSON, JEROME. John Dewey<br>NYGREN, ANDERS. The Gospel of God<br>TRUEBLOOD, ELTON. The Life We Prize<br>VAN DUSEN, H. P. Life's Meaning<br>VOGT, VON OGDEN. Cult and Culture |
| *Practical Theology and Worship:* | BLACKWOOD, A. W. Preaching from Prophetic Books<br>DONNE, JOHN. The Prayers of John Donne<br>GILKEY, J. G. Here Is Help for You<br>JORDAN, G. R. You Can Preach!<br>*MEEK, F. M. Monday to Friday Is Not Enough<br>SCHERZER, C. J. Springs of Living Water<br>*SPANN, J. R. (ed.). Pastoral Care<br>WATKINS, W. W. Planning and Building the Modern Church<br>WOLSELEY, R. E. Interpreting the Church through Press and Radio |

* Reviewed in this issue.

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| *Social Ethics and Sociology of Religion:* | ODUM, H. W. American Sociology<br>OTTLEY, ROI. No Green Pastures<br>SOROKIN, P. A. S.O.S.: The Meaning of Our Crisis |
| *Biography:* | ADAMS, A. B. Paul Green of Chapel Hill<br>SCHACHNER, NATHAN. Thomas Jefferson |

EVAH KINCHELOE, *Librarian*